

the Instructor

January 1957



the Instructor

JANUARY, 1957

Volume 92, Number 1

Devoted to teaching the Restored Gospel in the classroom and home.



OUR COVER

THE new generation takes a look at the world — and registers concern over the situation in Hungary, the Balkans, Palestine, and other traditional points of unrest.

Nearly 2,000 years ago a star shone over Bethlehem, and a heavenly choir sang to shepherds in the field. It is the hope of good people everywhere that the world will stop in its mad racing toward destruction; and, that it will find at last the peace and good will promised by the angels, long ago.

Photo by H. Armstrong Roberts.
—Kenneth S. Bennion.

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Publisher: Deseret Sunday School Union, 50 North Main Street, Salt Lake City 16, Utah. Published the first of every month at Salt Lake City, Utah. Subscription price, \$2.50 a year, in advance, single copy 25 cents. Entered at the Post Office, Salt Lake City, as second class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyright 1957, by the Deseret Sunday School Union Board. All Rights Reserved. *The Instructor* is not responsible for unsolicited manuscripts, but will return manuscripts accompanied by sufficient postage for delivery and return. Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included. Mail subscriptions to *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.



Moses becomes a Shepherd

YOU'LL WANT TO READ . . .

THE ever-timely Ten Commandments will be treated in *The Instructor* in a series of articles written by the General Authorities of the Church, beginning in the February, 1957, issue.

Not only that, but appearing in the same issue will be the first of 16 paintings by the renowned LDS artist, Arnold Friberg. These beautiful paintings, in color, will be reproduced one issue each for 16 successive months as *The Instructor*'s center-spread pictures. Brother Friberg did the works of art for Cecil B. DeMille in connection with the latter's production of the motion picture, "The Ten Commandments."

Don't let your subscription expire and miss these!

We are all moving forward more or less in a dense forest of humanity. Some lose their sense of direction; others wisely have an anchor, and they find their way back, even if they trespass across the road or become confused in the maze of human association.



PRESIDENT DAVID O. MCKAY
Happiness, safety, character result from holding to that anchor.

Life's Surest Anchor

SEEK ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

These words spoken by the Savior in that wonderful address which contains the Beatitudes are recorded at the conclusion of the sixth chapter of *Matthew*. He spoke not only to the few people who followed him, but to all mankind.

I associate with that great admonition the saying of Sir Humphrey Davy, who on one occasion wrote: "If I were to choose what of all things would be at once the most useful and the most delightful to me, I would choose a firm religious belief above every other blessing."

I mention that because of the use of two terms — "the most useful" and "the most delightful." Too many people in the world seek pleasure, seek to become useful in ways which are contrary to the seeking of the kingdom of God. In other words, life is divided into two great planes or phases — the animal, and the spiritual. If you open your eyes and look around you, you will find, I am sorry to say, that most people seek delight in the animal world rather than in the spiritual.

Practice Gospel Ideals

If I could express my most heartfelt wish at this moment I would say to young folks everywhere — if you would obtain the highest success, the most contentment of mind, out of life, practice in your daily contacts the ideals of the Gospel of Jesus Christ. I do not hesitate to make that statement without modification. I know the results will be what I have indicated. They will make you handsomer, young man — more beautiful, young woman — because your thoughts modify your features. They may not be the handsomest, but they will radiate that which makes handsome young men, and beautiful young women.

They will make you more dutiful sons and daughters, more clever students, more faithful lovers, more desirable companions, more loyal friends, more helpful members of society, more worthy mothers and fathers of future families, make you sons and daughters of God more successful in fulfilling the measure of your creation on earth.

I would urge our young people to make themselves more proficient in their chosen professions, or vocations — to become more efficient, yes, more useful to others, and to have more personal delights. Whatever your chosen profession, I would suggest that you be determined to excel therein. Strive to become a first-class teacher — we need them — a first-class engineer, a first-class scientist, etc.

There Is Something Higher

But there is something higher than intellect, something higher than excellence. It is that something which makes the man — it is that something which makes the beautiful woman — the man of service to humanity — the woman of love and service to those whom she loves.

The thing which a man *really* believes in his heart, which he cherishes as he goes about his daily living — the thing which a man *really* believes is the thing which he has *really* thought. What he actually *thinks*

is the thing he lives. To change men in the world, we must change their thinking. Men do not go beyond their ideals. They often fall short of them, but they never go beyond them.

"The future of any nation can be determined," said one great writer, "by the thoughts of its young men between the ages of 18 and 25." The Apostle Paul puts it another way —

"... Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (*Galatians 5:16-17.*)

... a statement full of significance. And then Paul enumerates the works of the flesh —

"... Adultery, fornication, uncleanness, lasciviousness, ...

"Envynings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (*Galatians 5:19, 21.*)

"Seek ye first the kingdom of God, and his righteousness" — that is done by encouraging, thinking, and living the fruits of the spirit —

"... love, joy, peace, longsuffering, gentleness, goodness, faith,

"Meekness, temperance: against such there is no law.

"And they that are Christ's have crucified the flesh with the affections and lusts.

"If we live in the Spirit, let us also walk in the Spirit." (*Galatians 5:22-25.*)

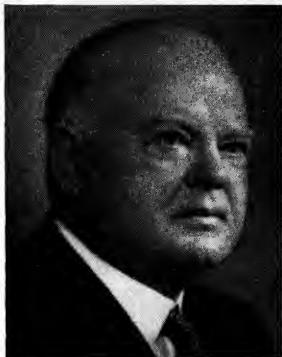
Recently I read an article in which a game warden noticed a string attached to a tree leading into a dense forest. He concluded to follow this string to find out its significance. Through underbrush, through overhanging branches, he made his way the best he could, and finally came upon a hunter with what remained of a ball of twine still in his hand. Upon inquiry as to what the twine was for, the hunter replied: "I have heard of men who have lost their way in these wilds, and I determined that if I should lose my sense of direction, I would have one means of finding my way back."

We are all moving forward more or less in a dense forest of humanity. Some lose their sense of direction; others wisely have an anchor, and they can find their way back, even if they trespass across the road or become confused in the maze of human association.

That anchorage, I repeat, is the Gospel of Jesus Christ and its ideals. Happiness, safety, character, which is higher than intellect, result from holding to that anchor.

Be true to the ideals of the Gospel, the guide and anchor of your life, bringing happiness and peace to your soul by following those ideals in daily life. I know that you are happier with it — it is not a belief — it is not an admonition. Every joy and every happiness may be yours by conforming to those ideals.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (*Matthew 6:33.*)



HERBERT HOOVER
"... Every civilized race has believed in a supreme being."

The Leadership I Believe In*

BY HERBERT HOOVER

"There is a God governing the world."

—Abraham Lincoln.

THE present world struggle is much more than a contest in armaments or economics. It goes deeper than that and touches the souls of men.

Some people seem to forget that the primary dogma of Karl Marx's socialism was atheism and substitution of economic materialism for religious faith. Marxism denies the existence of God. It defiles ideals and denies spirit.

Prior to Marx, and since the very beginning of recorded time, every civilized race has believed in a supreme being. They have realized that the laws which control the orderly movement of our world are not economic materialism.

Religious faith is deeply imbedded in our western civilization. The Sermon on the Mount established the transcendent concept of compassion and good will among men. From those principles have come our moral foundations, our obligations as our brothers' keepers, and our respect for the dignity of man.

I would not have you think that I believe our civilization is perfect, or that we do not have a multitude of problems if we would improve the life and invigorate the spirit of our peoples. But these problems can be solved only by free men.

I prefer to go forward under the leadership of Christ than backward under that of Karl Marx.

I believe that if we keep the faith, and maintain free minds, still new horizons and new frontiers will open to us, revealing daily new areas of adventure and enterprise, new vistas of beauty and belief.

*This article by former U. S. President Herbert Hoover appeared in the June 10, 1956, issue of *This Week* magazine and is reprinted with permission of United Newspapers Magazine Corp.

They Performed His Wonders

AS William Cowper wrote in his hymn, "God moves in a mysterious way His wonders to perform."

Through His inspiration, great works have been performed for the benefit of humanity. Numerous blessings — many of which are commonplace today — are enjoyed by His children because He inspired the world's famous inventors.

Many character-building incidents may be found in the lives of our greatest inventors. The following are a few:



Eli Whitney

He Refused
To Become
Discouraged

muskets which had identical parts. He had invented the first gun with parts which were interchangeable with other guns of its kind. Along with it, he had perfected the first mass-production method of producing these guns.

Because Eli Whitney was willing to forgive and go ahead with his work rather than harbor a grudge, he was rewarded with happiness, satisfaction in service and a fortune enough to keep him the rest of his life.¹

¹Houghton, Walter R., *Kings of Fortune*, Loonis National Library Association, 1888; Thomas, Henry and Dana Lee, *Life Stories of Great Inventors*, Halcyon House, Garden City, N. Y., 1948.

* * *



Thomas A. Edison

Invented Only
for Community's
General Good

ELI WHITNEY was working in Georgia when he first became acquainted with the problems involved in harvesting cotton. A group of men, knowing of his mechanical ability, asked him to try to invent a machine that would successfully separate the cotton ball from its seed.

After working with this project for many months, Eli Whitney created just such a machine. It was both efficient and simple in construction. In fact it was so simple a principle that it was copied on every hand. Even some of the men who had asked Eli Whitney to invent the cotton gin refused to honor the inventor's patent. For his tedious work and long legal action to protect his patents, Whitney received hardly enough to pay his expenses.

Rather than spend his life in bitterness, seeking revenge against those who had robbed him of a prospective fortune, Whitney turned to new pursuits. A few years later, he placed before a committee of military experts in Washington, 10

ANYONE who is acquainted with the voting procedure in our legislative bodies knows that it is often time-consuming. Thomas A. Edison observed this during his early years as an inventor and decided to simplify it with a vote-recorder.

This device consisted of a network of wires and switches which connected with the desk of each member of the legislature. When a question came up for vote, the congressman could merely turn a switch on his desk either to the right or left and his vote would be registered at the desk of the clerk. An indicator registered the number of votes "for" and "against" instantaneously and provided a permanent record of the name of each legislator and how he voted.

This voting apparatus was Edison's first patented invention, and as soon as it was registered, he took a trip to Washington and showed it to several prominent congressmen.

One of them, after examining the machine closely, advised Edison as follows: "Young man, so far as I can tell, that's a mighty ingenious little instrument you've got there and it seems to work well. If everything was on the square, and no one was trying to put anything over, that machine would be a big help, and save a lot of time. But it won't do. There's got to be a chance to filibuster and delay, sometimes. Quite often a piece of legislation comes up unexpectedly; and, if the men who want it could railroad it through, there'd be no chance of setting things right again. That machine of yours is just about the last thing we want here. Take the thing away."

From this experience, Edison learned a very useful lesson which served as a guide in his future work and led him on to the invention of the automatic telegraph repeater, the motion picture machine, the phonograph, the electric light and numerous other devices involving over a thousand patents.

This lesson is recorded in Edison's own words: "Right then and there I said to myself that I wouldn't ever put in time trying to invent something that wouldn't sell, or at least, that wasn't of general good to the community. I have pretty well kept that vow."²

¹Rolt, Francis, Wheeler, Thomas Alva Edison, MacMillan and Company; and Jones, Francis Arthur, *Thomas Alva Edison—Sixty Years of an Inventor's Life*.

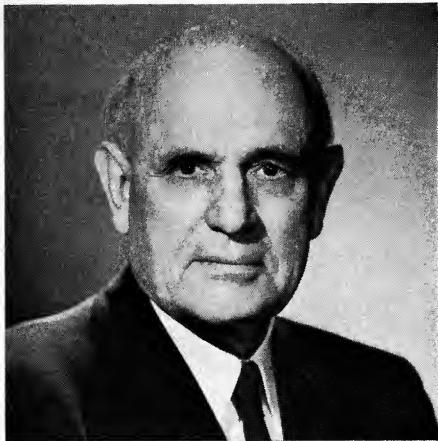
* * *

In the Face
of Failure
He Tried Again



Robert Fulton

MANY eminent and ingenious men throughout the world attempted to build a vessel which
(Concluded on page 9.)



PRESIDENT STEPHEN L. RICHARDS

"I define home as being a divinely appointed institution. . . ."

Parents are partners in a great enterprise. They can carry forward their partnership successfully only with mutual consideration and regard for each other.

HOME— A Parental Partnership*

By President Stephen L. Richards

management and help in those days as they do now. If you were to read the old volumes of "Parent and Child," you would discover that this is so. The fact that it is so should justify no complacency in the matter, and on the other hand, it should serve to convince us that we need never despair nor surrender in our crusade for better homes and family living.

Family's Place in Lord's Plans

I am convinced that one of the first essentials in our effort is to assure ourselves that our people have a clear definition and understanding of the place of home and family in the Lord's plans and purposes of our existence. I cannot see how there could be so much divorce and marital disturbance among our own people if these plans were fully comprehended.

What is a home in the sight of God? I take the liberty of offering my own definition. I define home as being a divinely appointed institution in which a servant and handmaiden of the Lord prepare themselves in righteousness to receive chosen spirits coming from our Eternal Father, and give them bodies in the flesh for mortal probation, and then undertake with all the power at their command to lead these spirit children entrusted to their care back into the presence of God whence they came.

The Lord has set a glorious reward for the fulfillment of that assignment. Not only has he made provision for surpassing happiness and joy to prevail in the family among children and parents in the very sweetest association of which we have record during mortal life, but he has also given assurance that the accomplishment of the task assigned to parents will bring to them their richest and highest reward in heaven. They shall reach the lofty station of the Celestial Kingdom, where God and Christ dwell, and

*Address given at a recent Deseret Sunday School Union conference, Salt Lake Tabernacle.

theirs shall be the transcendently high privilege to have eternal family relationship, "perpetuating the seed forever and forever," and thus most nearly approach the exalted status of our Father and His Son.

I fear that to many this statement of our doctrine may sound nebulous and impossible of realization. It does not sound that way to the truly faithful in the Church of Christ, and I am sure that the Lord is pleased that there are hundreds of thousands in His Church who are zealously working and striving to attain the high blessings which I have mentioned.

But unfortunately there are many whose faith does not seem strong enough to keep them in this path of eternal progression. They live in the world, and too frequently succumb to its seductions. After all, the great issue is still between God and mammon. We cannot serve both at the same time, and the materialistic influences of the world have grown to such proportions that they make it very difficult for many to forego immediate prospects for success and prestige in order to earn rewards and blessings in the future. It is very unfortunate that this is so, or at least considered to be so, because in reality it is not the truth. A home of the kind I have tried to define is a happy home here as well as hereafter, generally far happier than homes which aspire only to material success.

Eternal Rewards Are the Goals

I wish I knew of a way in which we could make this apparent to our youth and their parents. We advocate temple marriage among our people because we know that it is right and ordained of God, and because we know also that it lends greatly to their happy homes here, and their blessings hereafter. I wonder if parents have sufficient courage to help their children as they should.

I know of a father who regretfully observed his daughter falling in love with a non-member of the Church. It was mentioned casually in the family many times, but out of a sense of courtesy to the young man it was never mentioned to him until one day the father decided to talk with him about it. He said, in substance:

"Young man, I observe that you are keeping company with my daughter, and apparently you have developed a liking for her, and she for you. Now, I think it is only fair to tell you that my daughter has been taught and reared with the belief that the only marriage for her is a temple marriage. It is the conviction of her parents, and I think of my daughter also, that that marriage will bring more happiness in a home here and in the hereafter. It is the very basis of the religious belief of this family, and religion is a more vital factor in marriage than you may think.

"Now, I understand, my friend, that you have been reared in another church. I have no criticism of the teachings you have received, nor do I know anything detrimental to your character, but out of regard for the happiness of my daughter, perhaps yours as well, I am going to make a request of you. I am going to ask you to refrain from coming to see my daughter for a period of two months, in which time I would like you to think about that which I have said, and I shall ask my daughter to do likewise."

The young man did not take very kindly to this request. He said he could see no justifiable reason why he should not associate with this father's daughter. He rather resented it, but yielded, as did the

daughter. Well, before the two months elapsed that girl was engaged to a returned missionary, and I understand that the young man subsequently married one of his own religious faith. The thing that father did was not easy to do. It had to be done in kindness, or it would have made an enemy of the young man and perhaps estranged the daughter, but it was done with the results which I have mentioned.

Temple Marriage Worth Any Effort

Is a marriage within the Church, or a temple marriage, worth an effort of this kind? I think all who listen to me will agree that it is. Of course, it is preferable that situations such as I have described do not arise, that sons and daughters look forward to temple marriage and companionship with those of their own faith as the best and proper course for them to take.

I mention this matter here tonight because it is one of grave concern to the First Presidency and the authorities of the Church, and I take occasion to solicit the aid of all officers and teachers of the Sunday School in promoting a desire for marriage in the proper order of the Church, not only among our young people, but among their parents as well. Nothing would lend more to the ultimate happiness of the people. I wish I had time to tell you of some of the tragedies I have known of through what I shall call the mistreatment of our girls. I have had young women come to me in deep sorrow when I have been visiting the missions, who have been taken by non-Mormon husbands away from their homes out into the world to find themselves without Church association, disappointed, longing for the things they miss.

I remember one woman telling me that she had had to slip away from her non-Mormon husband in order to attend our meeting. She said that when they were married he had promised that she should have full liberty to attend her church, and rear her children in it, but that they had moved to a community where the Church was not popular. He would not permit the children to go to a Mormon Sunday School nor permit her to attend either. He said that the prejudice against the Church was such that it would interfere with his business prospects.

Here was a woman repentant and sorrowful. The only counsel I could give her was to remain firmly in the faith, and to hope and pray that her husband could be touched by the Spirit and modified in his views. I believe I suggested to the mission president that the missionaries might labor with the husband.

No greater contribution to the blessing of our people could be made by the great organization of the Sunday School than to give to all an adequate concept of the place of home and family in the Gospel of our Lord, and of the necessity of beginning married life with the beautiful ceremony of the temple.

Divorce Rate Cause for Alarm

Now a word on some of our other present problems may be justified. The appalling number of divorces — breaking homes, depriving children of proper parental care — gives us all the greatest cause for grief and concern. Perhaps we may not be able to stem this rising tide in the world at large, but we ought to be able to do something about it in our own Church.

I would like to repeat what I have said before, that in case of marital disagreement which may lead to

separation, the proper remedy is not divorce, but repentance—repentance usually on the part of both husband and wife, repentance for both acts committed and harsh words which have made a hell instead of a heaven out of home. To those who have offended I do not hesitate to say, "You can repent if you will, and you can retain love and affection if you will rid your heart and your lives of meanness in thought and speech, and violation of the Lord's commandments, which breeds distrust and hatred."

I do not repose too much confidence in marriage counselors who rest the whole matter, in many instances, on incompatibility. Of course there is incompatibility between right and wrong and meanness and kindness. Repent of the wrongs and there will be no incompatibility. I speak with feeling because I am convinced that that is the way the Lord feels about these unjustifiable separations which cause such infinite sorrow and suffering to the participants and innocent victims also.

Then there is the matter of juvenile delinquency, which is so frequently brought to our attention by the public press, often in hideous form. It does not require much argument to reach the conclusion that it nearly all stems from either bad or neglected homes, and the neglected homes may not always be the homes of the poor. Neglected homes may not have vicious parents, but they have parents who are not imbued with the sense of their God-given responsibility, and who are not willing to forego the pleasures of the hour to discharge it.

Parents Responsible for Children

I am not sufficiently informed to be able to give counsel on corrective methods for the handling of juvenile delinquents, but I do agree with some of the recommendations I have seen in the press, that in every case the parents need investigation, and that they should be held to a measure of responsibility in the matter. Of course, the saddest of all cases is where there are no living or legitimate parents, in which cases society must assume the parents' burdens, and do all possible to help the unfortunate. All that our own organizations can do to help the bad boys and girls we should do—the Sunday School through its enlistment program and classes may offer aid in a preventive as well as correctional way.

Now, it is almost trite to say that the good homes of the land are the primary source of its strength, and that good homes are maintained in a spirit of love which is ordained of the Lord as the essential ingredient of family life. Love is sustained and fostered in an attitude of respect—mutual respect—for all members of the family. Parents are partners in a great enterprise. They can carry forward their partnership successfully only with mutual consideration and regard for each other.

A child grows as a tree from within, outward; this is true of his moral and spiritual nature, as well as of his physical nature. His character is formed in the mind. Spirituality has its source in the spirit itself. "As he thinketh in his heart, so is he." (Proverbs 23:7.)

The man in our Church who holds the priesthood is sustained as head of the household. If he honors his priesthood he is entitled to be so regarded, and no good woman of the Church will begrudge her priesthood husband the designation as head of her household. She will teach her children to respect their father as such, and she will not criticize and belittle him in their presence, and no worthy priesthood husband in this Church will criticize or belittle his wife in the presence of the children. Parents must, first of all, love and sustain each other, and the respect and love of children will follow.

I have a feeling that children who refer to their father as "the old man," and their mother as "the old woman," will never be good citizens. They will never learn to respect law and order and authority. Respect and affection are the keys to congeniality and happiness in family life.

Family Solidarity Essential

Community of interest and cooperative effort are most valuable in bringing unity into the family. I wish I could give you illustrations of this, but I have not time. Modern commercialized amusement in some respects has reduced creative entertainment in the home; while on the other hand, perhaps, if we use them rightly, television, the radio, and the family car may be made to conserve family solidarity. More than the utilization of the facilities at hand, however, is the part played by the attitude and spirit of the family. If they love each other and want to be together, they will, and their keeping together will be a factor of protection against temptation and misfortune. Any recommendations that you can make to get them to keep together and love to be together will greatly further the solidarity of the family.

Facilities for their getting together and being together are desirable. A family night will help to conserve the spirit of cooperation and unity, and its adoption should grow out of intimate and fond family association rather than seem to be an imposition. Families can be brought up to love to be together. In that spirit the association will be inviting and helpful.

I was asked to speak on the subject, "Importance of Family and Family Night in the Church." I summarize with the brief statement that the Church is established on the institution of the family, that its philosophy and theology are predicated upon the perpetuation of the family, and that the maintenance of the home is as essential in the program of the Church as anything the Lord has revealed.

I am honored to be invited to speak to this great theme, and I humbly pray that the Lord will bless this mighty organization that it may contribute in large measure to a family life in our great society which is acceptable to the Master who ordained it. In the name of Jesus Christ. Amen.

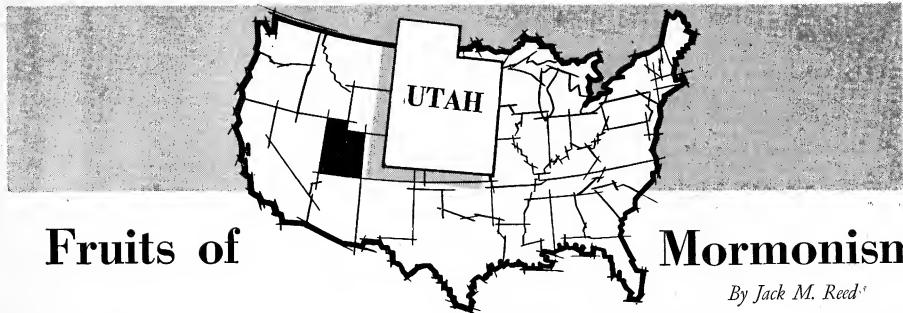
IT BEGINS AT HOME

A noble character seldom if ever comes by chance, but is the result of continued effort in right thinking, "the effect of long-cherished association with God-like thoughts." An ignoble and bestial character by the same process is the result of contin-

ued harboring of groveling thoughts.

Upon the proper education of youth, therefore, depends the moral and spiritual atmosphere of the community, and the safety and perpetuity of the nation.

—President David O. McKay.



Fruits of

Mormonism

By Jack M. Reed

UTAH has the highest birth rate and lowest death rate of any state in the nation. Members of the Church of Jesus Christ of Latter-day Saints cannot take full credit for that record, of course, but it is a fact that two-thirds of Utah's population are Mormons.

Births and Deaths

In 1954, Utah had 32.9 births per 1,000 population, compared with the United States average of 25 births. Deaths in Utah in 1954 were seven per 1,000 population, compared with the U. S. average of 9.2.¹

These figures are contained in a "Market Manual" publication of Newspaper Agency Corporation (agent for Salt Lake City's daily newspapers).

Leads in Education

"Utah leads the nation in education," according to the newspapers' publication.

The average Utahn 25 years of age or older in 1950 had completed more grades of schooling than the average United States resident that old. Utah had a higher percentage of its population enrolled in public elementary and secondary schools than had any other state in the union.

The average Utahn in 1950 had completed 12 grades of schooling. Of the state's population, 49.9 per cent completed high school and only 4.4 per cent had less than five years of schooling. These figures are compared with United States averages of only 9.3 grades completed, 34.3 per cent with high school education and 11.1 per cent with fewer than five years of schooling.²

In other words, the average Utahn completed one-third more grades of schooling than the average United

States resident. And the number of United States residents with less than five years of schooling was three times as great as the number of Utahns.

Of Utah's population, 24.6 per cent were enrolled in public elementary and secondary schools, compared with a United States average of only 18.3 per cent.³

Utah also had a larger per cent (2.9) of its population in institutions of higher education than any other state. In the United States as a whole, only 1.4 per cent of the population were attending institutions of higher education in 1953.⁴

Homes and Families

In still another category, Utah proudly ranked high: home ownership. Of the state's population, 65.3 per cent were home owners in 1950, compared with a United States average of 55 per cent. Utah ranked sixth among the states in this classification, exceeded by Michigan, Minnesota, North Dakota, Idaho and Indiana.⁵

It is interesting to note that more than two-thirds (68.08 per cent) of the households in Salt Lake City had children in them.

Voting, Success, Mental Health

Utah's voting record has been "tops," too. In the 1952 presidential election, for example, Utah was first among the states in the percentage of potential voters going to the polls. Of an estimated 414,000 potential voters, Utah had 329,554 (or 79.6 per cent) who voted.⁶

In 1940, a study by Professor Edward L. Thorndike, Columbia Uni-

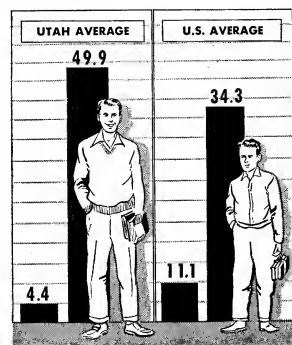
versity psychologist, showed there were more native Utahns, per capita, listed among the nation's famous men and women than for any other state. Ratings of the states were based on a study of birthplaces of people listed in *Who's Who in America*, *Leaders in Education* and *American Men of Science*.⁷

A federal bulletin on mental health showed Utah and Arizona with the lowest rate of mentally ill persons in 1954, with only 1.8 persons per 1,000 population in either state. The national average was 3.5 persons.⁸

Undoubtedly, the Church's emphasis on high morals, clean living, education, family life and individual responsibility is manifest in these figures.

¹"Utah, Massachusetts Tie for Smart People," *Deseret News*, Dec. 9, 1940, page 1 column 1.

²"Report Lauds Utah, Arizona for Low Mental Ill Count," *The Salt Lake Tribune*, Feb. 2, 1955, page 13, column 4.



According to a 1950 survey, 49.9% of all Utahns had completed high school, and 4.4% had less than 5 years of schooling; the national average in comparison showed 34.3% with high school training, while 11.1% had less than 5 years of education.

¹U. S. Public Health Service annual summary, dated April 15, 1955.

²City and County Data Book, 1952 (1950 figures).

³National Education Assn. (1954-55 figures). ⁴Statistical Abstract of the United States, 1954. Figures obtained by dividing the 1953 population estimate by the 1953 total enrollment in institutions of higher education.

⁵U. S. Census of Housing, 1950.

⁶Congressional Quarterly Almanac, 1953, page 619.

**The rendering of useful service
is the common duty of mankind;
only in the purifying fire of
sacrifice is the dross of selfish-
ness consumed and the great-
ness of the human soul set free.**

FOR SECURITY— Look beyond Materialism

By Elder Ezra Taft Benson

TODAY, as never before, we need to rededicate and reconsecrate our lives. Unless the efforts of men are blessed by our Father in heaven, in vain do they labor who attempt to achieve sound and lasting prosperity. "Except the Lord build the house, they labour in vain that build it." (*Psalm 127:1*)

The lessons of history should serve as wise counselors. Too frequently, however, we seem to disregard or forget them. It is wisdom for us to sharpen our vision and fortify our courage to face the future by considering carefully the costly, yet priceless, lessons of the past. The man who cannot learn from the past will be a poor steward of the future.

Those who evaluate the accomplishments of the early Mormon pioneers — of which the settlement of Cache Valley represents monumental achievement — always are impressed that the motivating force was that of lofty spiritual idealism. These settlers were not idle dreamers. They were practical men and women — determined realists. They believed that through meeting fearlessly each new challenge, their efforts would be blessed by an all-

wise Creator and would result in bringing to fruition His divine purposes for mankind, "that they might have life, and have it more abundantly."

They Not Only Believed

Critical circumstances, I repeat, did not discourage our progenitors. They had staying power; they could endure. With confidence, born of courage, trial, determination and hard work, they carried on. They not only believed, they knew, that if they did their part, living in accordance with the divine teachings they had espoused, their God would not fail them. No, to the contrary, He would bless their efforts and prosper their righteous ambitions.

Fortunately for us, these noble forebears instilled these lessons of courage, self-reliance, faith, endurance and independence into the souls of their immediate descendants. All generations have equal need of these virtues.

All too often I have observed in my capacity as secretary of agriculture tremendous forces at work, forces which would convince our



(Editor's Note: *The Instructor* is happy to publish here excerpts of a recent address by Elder Ezra Taft Benson, United States secretary of agriculture and a member of the Council of the Twelve, at the centennial observance of the settling of his native Cache Valley, which extends across the Utah - Idaho border.)

Look beyond the grains of wheat. Do not seek wealth, honor, esteem as though they were ends in themselves nor become more attached to the material than the spiritual.

people that government benefits should replace the fruits of individual initiative and resourcefulness.

Such a philosophy can result only in the shackling of man's liberties—in the eventual destruction of his freedom. Had the early settlers here and throughout the land lived by such a philosophy this beautiful valley—in fact, this glorious nation of ours—would still be a vast untamed wilderness known only to the Indians who had lived here for centuries before. I earnestly pray that this important lesson of history shall not go unheeded.

Were these indomitable pioneers to express in words their fundamental beliefs, so manifest in their acts, surely they would counsel us to believe: In the dignity of work; that the world owes no man a living, but that it owes every man an opportunity to make a living.

They would counsel us to believe: In the supreme worth of the individual and in his right to life, liberty and the pursuit of happiness—that these are inalienable rights, guaranteed by our Constitution and sacredly upheld by the Church whose basic purpose is to build men and women to become God-like in their attributes and powers.

That you cannot strengthen the weak by weakening the strong.

That truth and justice are fundamental to an enduring social order.

Character Is Most Important

They would counsel us to believe: In the sacredness of a promise; that a man's word should be as good as his bond; that character—not wealth, power or position—is of supreme worth to individuals and nations.

That every right implies a responsibility; every opportunity an obligation; every possession a duty.

That the law was made for man and not man for the law; that government is the servant of the people, not their master.

They would advise us: That you cannot produce prosperity by discouraging thrift; that thrift is essential to well-ordered living and that economy is a prime requisite of a sound financial structure, whether in government, business or personal affairs.

That you cannot establish sound security on borrowed money.

That you cannot build character and courage by taking away man's initiative and independence.

They would counsel: That you cannot help men permanently by

doing for them what they could do and should do for themselves.

That the rendering of useful service is the common duty of mankind, and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.

Yes, they would urge us to believe: That love is the greatest force in the world; that in love there is no fear; that love alone can overcome hate; that right can and will triumph over might.

That there is an all-wise and all-loving God, and that the individual's highest fulfillment, greatest happiness and widest usefulness are to be found in living in harmony with His divine will.

Peculiar People

Yes, the people who settled the mountain valleys were a peculiar people.

Let us all dare to be peculiar—God has appointed a task for each and every one of us. We, too, are to bear fruit, to be witnesses of His truth, through our daily lives here and now, in this community, in this social environment, in these surroundings and circumstances. We cannot—not we must not fail.

Are we too much bound up in the affairs of the world—obsessed with secular measuring sticks—gauging our deeds by whether or not they have brought us praise, honor, esteem, profits?

Do we seek wealth, honor, esteem as though they were ends in themselves—thus putting us at cross purposes with God because we become more attached to the material than to the spiritual?

Do we realize that happiness here and now consists in freely, lovingly, joyfully acknowledging God's will for us—and doing it in all ways and all affairs big and small?

To live perfectly is to live happily. To live happily is to grow in spiritual strength toward perfection. Every action performed in accord with God's will is part of that growth.

Let us not partition our lives. Let us *unify* our lives, being contemptuous of fictitious honors and glories that do not come with God's approval. Let us remember that the real source of our strength and happiness is beyond the reach of men and circumstances. We must look beyond the materialism of this world for our security.

If this be peculiar—then with grateful hearts, let us strive to be so.

THEY PERFORMED HIS WONDERS

(Concluded from page 3.)

would run successfully by steam power. Among these were Denis Papin of France; Thomas Savery; Edward Somerset, the second marquis of Worcester; Dr. John Allen (Alleyne) of London in 1729; and Oliver Evans of Philadelphia about 1800. One by one, they became discouraged short of the goal they sought.

In the face of these failures, Robert Fulton applied himself to the task of building a steam-propelled ship. After years of trying to gain financial support for his inventions, Fulton became acquainted with Robert R. Livingston, then the American Minister of France. With his backing, Fulton constructed several small working models and finally a large boat for trial on the Seine River in France.

This unique-looking steamer was furnished with paddle wheels, and was completed and launched early in the spring of 1803. On the morning appointed for the trial, Fulton was aroused from his sleep by a messenger who rushed into his chamber exclaiming, "Oh, sir, the boat has broken in pieces and gone to the bottom." After rushing to the scene, Fulton discovered that the weight of the heavy steam engine had broken the boat in half and carried the whole structure to the bottom of the river.

Determined to make his invention work, Fulton began immediately to raise the machinery. He stayed with the task for 24 hours without rest or food until the work was done. By July of that same year, Fulton had completely rebuilt the boat and in August demonstrated it with triumphant success in the presence of the French Institute in Paris.⁴

This success led him to build an even larger boat, the historic *Clermont* which paddled its way from New York City to Albany, a distance of 150 miles, in 32 running hours on Aug. 17-18, 1807.⁵

While others might have had the ingenuity and wisdom to develop a commercially practical steamboat, it was Fulton's patience and determination to stay with the job even in the face of heartbreaking disappointment that enabled him to succeed where others had failed.

⁴The *Encyclopedie Americana*, 1948, Volume 25, page 352, and the *Dictionary of National Biographies*, Volume 1, page 307.

⁵Thomas, Henry and Dana Lee, *Life Stories of the Great Inventors*, pages 41-44. Langer, William L., *An Encyclopedia of World History*, page 768.



This Finnish teacher of merit is effective
in presenting . . .

A Warm Gospel in a Cold Land

By Virginia Baker

TIN order to relax from the cares of the week," says Finnish Sunday School teacher Armas Hankasalo, "I enjoy a *suana* in the basement of our home each Saturday evening before I study my lesson for Sunday School. A *suana*," he added, "is what you Americans call a steam bath. The soothing effect of a *suana* puts me in a relaxed frame of mind which is conducive to studying the Gospel."

Brother Hankasalo is a member of the branch in the city of Pori, on a river near the west coast of Finland, across the Gulf of Bothnia from Sweden.

President of the branch, Brother Hankasalo counts himself lucky because he "lives near the meetinghouse" and has only two miles to travel to Sunday School. Usually he rides his bicycle and takes one of the younger children with him. "One of the younger children" would mean either 6-year-old Kerttu, or 3½-year-old Markku. President Hankasalo and his lovely wife, Toim, also have a 13-year-old son, Hannu.

When there is snow on the ground, the whole family travels to Sunday School by scooter sleigh. A scooter sleigh has long iron runners. One foot is held on the runner and the other foot is used to push the sleigh over the snow.

Like many other branches and small wards, the Pori Branch purchased a house and remodeled it for use as a meetinghouse. "The meetinghouse seems especially dear to us," says the branch president. "We have many skilled brothers and sisters, and we worked hard to remodel the house into a meeting place."

The custodian lives in rooms on the second floor, and a *suana* was built in a small building on the Church property. No Finnish house is considered complete until a *suana* has been built.

Brother Hankasalo's lesson preparation is completed after the Saturday night *suana*. The family rises at 7 a.m. Sunday, and he makes a final review of his lesson plan during the morning. He teaches the adult

Across Finland's winter snow, paths
are being made to new meetinghouses
as Latter-day Saint memberships grow.

class where ages vary from 17 to about 60. There are 30 persons in the class.

Create Warm, Reverent Atmosphere

The philosophy of teaching held by President Hankasalo, and the reason for his success as a leader, is summed up in one sentence: "In Sunday School, as in other meetings, it is important to create a warm and reverent atmosphere where the influence of the Holy Ghost is strongly felt.

"In our young branch we feel this vividly," he says. "When I am standing before a class, I must feel that the Lord will help me, and that the Holy Ghost will inspire me to present things in a way that they will find their way into each person's heart.

"This way, both teacher and student have created a good Sabbath spirit; we have helped our testimonies to grow, and we will arrive at evening meeting with receptive minds to hear more about the Gospel."

Although Finnish people are very reserved, even in teaching, the light and warmth which shine from the light blue eyes of Brother Hankasalo more than makes up for the lack of dramatic gesturing when he stands before his class or the entire congregation.

Baptized in October, 1950, this brother was pressed into service as a Sunday School teacher almost immediately and was set apart as branch president shortly thereafter. The branch received unexpected benefits from his membership, for Armas Hankasalo had been singing in a men's chorus for nearly a quarter of a century. His voice was a welcome addition to the congregational singing.

In a civic capacity, he is president of a disabled war veterans organization, both in Pori and the province to which it belongs. Because of his many avocational activities, Brother Hankasalo uses a bicycle to hurry to meetings, and even to and from the office where he labors in the city social service department.



In front of Pori's "city house" where administration and courts are housed, a maid sells pastry cups filled with ice cream.

People Cycle to Seashore

The people of Pori enjoy being near the sea so they can cycle to the seashore, but that pleasure is becoming increasingly difficult, for the ocean is moving away from the city. The town is built near the mouth of the Kokamaen River, which carries down enough silt to build up the area between Pori and the sea quite rapidly. Since the ice age, the town has had to move twice, in order to keep its position on the sea. The last move was made 400 years ago, and now the town is 10 miles inland again. The residents are concerned as to just how they are going to move a city with a large population.

Regardless of whether the town maintains its position as a seaport or becomes landlocked, the Hankasalo children will grow to be better persons because of what their father calls "the guiding influence of Sunday School" in their lives. The Church has brought the family closer together, and they find many activities to do together, including regular home evenings.

Travel to Zion? There is no hesitation in President Hankasalo's answer to that, especially now that there is a temple in Europe. He has always lived in Pori, and he says, "I will live here as long as I am on earth. In the opinion of the Pori people, and also certain missionaries, this is the best place on earth." He is everlastingly grateful that the missionaries brought the Gospel message to his town, and "if all that Sunday School and the Church has given me were taken away, very little would be left in my life."

President Hankasalo strives to give each branch member a Church assignment according to his capabilities. His efforts to keep new members interested and active have borne fruit. After the missionaries have brought in a new member, branch activities have kept him in the Church, so membership has grown from one to almost 40 in only five years.



Members of President Hankasalo's family are: (l. to r.) Toim, his wife; Hannu, 13; Kerttu, 6; Markku, 3½; and Armas, himself.

A man doesn't begin to attain wisdom until he recognizes that he is no longer indispensable.

—Admiral Richard E. Byrd.

HE lives long that lives well, and time misspent is not lived, but lost.

—Thomas Fuller.

KEEP the imagination of youth, yet strive for the wisdom of age.

—dePavar.

Saturday Is Daddy's Day



Gaylanne enjoys her unbreakable records.



At bedtime, Daddy reads to his small fry.

STURDAY is Daddy's Day in the John A. Basinger, Jr., family of Denver (Colorado) Sixth Ward.

Duties as ward clerk keep Brother Basinger so busy evenings, he found he was missing many pleasant hours of teaching and watching his two children grow up. His cheerful brunette wife, Arthella, hit upon the idea of setting aside each Saturday as "Daddy's Day" to be spent as a family with 2½-year-old Gaylanne and vigorous John Alexander Basinger, III, aged 15 months.

Daddy's Day activities vary with the seasons, of course. When snow is on the ground, Daddy teaches the youngsters to build snowmen or takes them for a sled ride around the block.

In the spring and summer, Gaylanne and Lex (for Alexander) "help" Daddy and Mama dig in the garden.

"They are actually learning to garden," says Sister Basinger. "They can dig holes, drop in seeds and cover them up. They are learning to care for plants, but they still think it is a game, so they absorb much more than they realize."

The children also absorb rules of good sportsmanship, when Daddy teaches them to play ball.

Naturally, all Daddy's Day activities are scaled down to the age level of the children. Playing ball is a simple game of catch. Later, Gaylanne and Lex will learn to

handle a bat. They will learn to care for their own flower garden. They will learn to pull each other on the sled or in the wagon.

Some Saturday afternoons are spent on ward or stake outings. Then the children are initiated into the excitement of the merry-go-round, the baby airplanes and the foot races with others their own age.

Brother and Sister Basinger have endeavored to make the process of getting the children ready for bed a pleasant one for all concerned. Bedtime activity extends to every night in the week, not just for Daddy's Day. If Brother Basinger is not scheduled to go out on Church duties, he reads the children a story or two. If he isn't at home, his wife does the reading.

The children extend this family hour to visitors, too. They enjoy showing their books and toys to visitors, whom they treat as members of the family. Lex will find the storybook he wants for the evening, hand it to the visitor and say, "Up, Up." And of course the visitor reads him a story.

After Gaylanne has undressed and put on her pajamas by herself, and Mama or Daddy has helped Lex into his sleepers, the family kneels for prayer. Lex still has trouble keeping his arms folded and his eyes and mouth closed, but this family activity makes it easier for both children to understand prayer time at Church.

Some winter Saturday afternoons the children will decide to play with their jigsaw puzzles, or listen to records.

Gaylanne and Lex have their own unbreakable children's records, which they put on the phonograph themselves. Daddy or Mama handle the mechanical duties, though. Young as the children are, they understand which records they may take and which ones they must not touch.

"It surprised us," said Brother Basinger, "to learn that the children prefer listening to our classic records, rather than their own nursery rhyme ones. They love what they call the 'hah, hah' record from *Figaro*."

"They also enjoy *Peter and the Wolf* over and over again. Gaylanne stands against the phonograph and listens with intense concentration."

At least part of one Daddy's Day each month is taken up while Daddy reads to the youngsters from Gaylanne's own subscription copy of *The Children's Friend*.

"We have tried to keep as our family activities things that the children like to do," the father explained. "We don't want them to ever feel they are being forced to participate."

Brother and Sister Basinger realize they are not really sacrificing when they turn down outside invitations for Saturdays.

IMPORTANT as attendance is at a pre-service teacher training class, at Sunday School faculty meeting, and stake Sunday School preparation meeting, no great teacher ever becomes great by mere attendance at these meetings. These are all tremendously important short cuts, if adequately prepared and conducted, for the exquisite technique of teacher training. The men and women who aspire to become great Sunday School teachers and leaders — and why not all of us — apply these training facilities to their own carefully thought-out needs. That is how the great teachers of the past, before the days of any of the modern facilities, trained themselves to be great teachers.

Take a leaf from the life story of that pre-eminent teacher, President David O. McKay. Returning from a mission to Scotland after having been graduated from the University of Utah, he was called at 26 years of age, to be second assistant superintendent of Weber Stake Sunday Schools and given the responsibility for

Thorough study plus carefully thought-out plans and objectives are keys to the successful . . .

Self-training of Great Teachers

By General Superintendent
George R. Hill



classwork. He set out at once to find what was needed to really make teaching in the Sunday Schools actually do the job of reaching the hearts of the boys and girls and motivating them into enthusiastic activity in living the Gospel.

What constituted such teaching? How would a person go about preparing such a lesson to teach? Could adequate motivation be assured through an orderly presentation of a lesson and its application? All of these were unexplored challenges to this young teacher who had first to train himself in their accomplishment before he could show others the way.

For the next six years under the wise guidance of Superintendent Thomas B. Evans, and with Weber Stake Sunday Schools and stake board as a laboratory, he worked out methods and step-by-step procedures for the preparation, presentation and application of Sunday School lessons.

His plan included a careful grading of students and consideration of their age level needs. Then a definite course of study for each department with those age level needs in mind was considered. With stake board advisors for each department, and a permanent and adequate teaching force in each ward, he taught these workers how to outline lessons and prepare them for effective presentation.

Teachers were asked to study each lesson at home, to decide upon a definite aim or objective for each, to arrange supporting topics logically, to provide timely illustrations from various sources, and finally to write out a practical application of the lesson in the child's life. At a weekly preparation meeting for all officers and teachers in each ward, every detail of the following Sunday's work was specifically programmed.

He did not overlook the advantage of group planning in the preparation of the lesson. At a Sunday School union meeting once each month, all officers and teachers of the stake met for general instructions by the stake superintendency; then by department, each conducted by a specially trained stake board member who had been through a series of weekly preparation meetings to prepare him for his union meeting.

Each teacher came away from this union meeting with four lesson outlines for the month ahead, a suggested objective, illustrations and applications for each, together with suggestions from the group of depart-

ment teachers which hopefully would make each of these, living lessons in the lives of the pupils. Each teacher was asked to consider prayerfully all of these suggestions in the final preparation of the lesson.

In his program of self-training, President McKay soon realized that if he reached the Sunday School objective — to teach the Gospel so that a conviction and testimony of its truthfulness would follow, so strong as to result in a determination in the heart of every pupil to live by its standards — he must have a specific objective for each lesson and a clear-cut application of that objective. He, therefore, wrote an article for his beloved Sunday School teachers entitled "The Lesson Aim; How to Select It; How to Develop It; How to Apply It." This was published in *The Juvenile Instructor* in April, 1905. It was republished so that we might have the advantage of that timely analysis, in *The Instructor* for October, 1956, page 298. It is a very helpful article for all who would become great teachers.

While we all can't hope to reach the heights this supremely great teacher has reached, we can prayerfully and industriously follow the same rules of self-training that have made him the pre-eminent teacher and leader that he is.

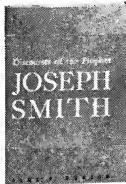


Photo by BYU Audio-visual Department.

*The truths revealed by the Prophet Joseph Smith are living guideposts for us today. Regardless of our age, we will find spiritual fulfillment in his compiled discourses on the Gospel.**

THE PROPHET STILL SPEAKS

BOOKS FOR GOSPEL TEACHING

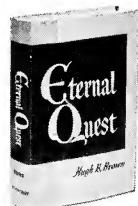


The Scriptures
Prove His
Points

► *Discourses of the Prophet Joseph Smith* compiled by Alma P. Burton, Deseret Book Company, price \$3.

To read the doctrines of the Gospel in their purity and fullness in the dynamic words of the Prophet Joseph Smith is a rich, rewarding experience.

The Prophet spoke without fear, testifying that these truths had been revealed to him by God. He boldly challenged the sectarian religions of the day and claimed their accepted religious beliefs were a complete departure from the Gospel as taught by Christ.



► *Eternal Quest* by Elder Hugh B. Brown, Bookcraft, price \$3.50.

This book, broad in scope and

The Prophet Joseph Smith in power and spirit explains the Gospel truths, referring continuously to the scriptures to prove his point. So fervent and illuminating are these discourses that all Church members and teachers will find in them great spiritual fulfillment.

This is a book for every ward and home library.

* * *

With Facts
As Well As
Convictions

brilliant in depth of thought, is a compilation of the writings and addresses of Elder Hugh B. Brown, assistant to the Council of the Twelve, during the years of his long, active service in the Church.

Sunday School teachers should be guided by this thought given by Elder Brown:

"A Sunday School teacher must have conviction as well as facts. He must be one who feels as well as knows, who teaches from within as Jesus always did. It is not enough that the Sunday School teacher be a spectator or one who is acquainted with the facts on the evidence of the third persons only. Great Christian virtues—faith, hope, and love—do not come from the outside. They cannot be generated by statistical surveys, by memorizing dates and names and places. They are within us awaiting discovery and development."

*Viewing a bust of the Prophet, are Brigham Young University students Lynne Bloomfield of Farmington, New Mexico, and Gordon Longson of San Diego, California.

ment through childlike humility and trust. Aside from the operations of the Holy Spirit, religion is communicable only by example. The students will be impressed by the sincerity and earnestness of the teacher and by his dignity and simplicity."

* * *

Revealed Through His Prophet

► *Teachings of the Doctrine and Covenants* by William E. Berrett, Deseret Book Company, price \$3.

This book is a revised and enlarged edition of the material written

by Brother Berrett for the Gospel Doctrine class under the same title.

He discusses the commandments, laws and ordinances pertaining to the Restored Church, revealed by God through His Prophet for the benefit of His children upon the earth. The revelations were finally written down by the Prophet Joseph Smith and published by the Church in 1835.

* * *

Sensitive and Understanding

► *Teachings of the New Testament* by Lowell L. Bennion, Deseret Book Company, price \$3.50.

Because of the great interest of Church members in this course of study for Sunday School, Dr. Bennion was invited to revise it for publication in book form. He has written a sensitive and understanding study of the glorious truths set forth in the New Testament. Teachers in all priesthood and auxiliary organizations of the Church will be better qualified for their assignments if they familiarized themselves with the moral and religious teachings so clearly defined in this faith-promoting book.

BOOKS FOR YOUNG PEOPLE

► *Choose Ye This Day* by Emma Marr Petersen, Bookcraft, price \$2.

This is the story of the frustrations, temptations, and experiences of young college students. From this story is learned the importance of making the right decision, of choosing the conduct that will bring about the best consequences or result.

The book points out that many college students, although attending a school of higher learning, are not

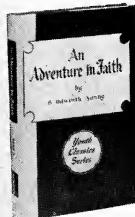
mature personalities. This is because they usually have had no spiritual training, and have no deep roots in a religious belief. Often their main interest is in the pleasures of the moment.

Sister Petersen stresses that young people who learn early to have faith in God and who direct their lives accordingly fare better and are more free from sorrow, disappointment and trouble.

Advice for

Young

College Students



Based on
Historical
Facts

► *An Adventure in Faith* by S. Dilworth Young, Bookcraft, price \$1.75.

What would you do if you were

FOR BOYS AND GIRLS—12 TO 16

"shanghaied" on a ship bound from England to America? Such is the amazing story of Jed Colby, apprenticed at the age of 9 years to a fishmonger. At 15, proficient in his trade, supporting his mother, he is kidnapped during a heavy London fog on his way home from work, to fill the needed rank of men on the boat.

During a hurricane the boat is beaten to pieces off the coast of Texas, on its way to Mexico City. Jed escapes by hanging to a part of the boat. The incoming tide washes him ashore near Galveston, Texas.

After many daring experiences, he reaches Santa Fe, New Mexico. He meets a group of Mormon Battalion soldiers camped nearby. They are on their way to California, so he joins them. His adventures with them and his eventual conversion to the Church and baptism makes an informative historical story and exciting reading for this age group.

The fascinating book is based on historical facts. Church history teachers will find in it many new points of interest for their classes.

FOR GRANDPARENTS

With a Heart Full of Love

► *The Dynamics of Aging* by Ethel Sabin Smith, Ph.D.; W. W. Norton and Company, Incorporated; price \$2.95.

The author of this challenging

book is professor of philosophy and psychology at Mills College.

All must grow old, but there is an art in making the last years of one's life rewarding ones.

Increasing mental powers through activity, keeping abreast of the

times, a giving rather than a receiving attitude, cooperativeness, rather than "I must have my way" disposition, and a heart full of love is the best medicine for health and happy usefulness.

And He Taught Them of Heaven

By Ramona W. Cannon



Then Jesus said, ". . . Follow me."

OUR pictures for this month are inspired by two very revealing, though brief, incidents in the life of our Savior: Christ as a boy of 12 in the temple, astonishing the learned rabbis with His wisdom, and Jesus advising the rich young man.

Both works were painted by Johann Michael Ferdinand Heinrich Hofmann, a German artist, who was born in Darmstadt March 19, 1824, and died in Dresden June 23, 1911.

Hofmann traveled extensively in Europe and lived

in Italy four years. He was a professor of painting at the Academy in Dresden.

A sense of refined beauty permeates all his works. Note the harmony and richness of coloring in both pictures, the dark tones giving contrast and variety to the glowing lighter shades.

Note the richness of texture in the garb and the light playing on these luxurious materials; the softness, shadow and depth of the folds. See also how much plainer and poorer is the raiment of Jesus — in both pictures, as boy and man.

"CHRIST IN THE TEMPLE"

THE only scriptural comment about Jesus' early boyhood — after the holy family had returned from Egypt and settled in Nazareth — is: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (*Luke 2:40*.) But what understanding these few words give us, and what reverence for the divine boy learning life's lessons as other children learn, but with far greater knowledge and insight!

Dr. James E. Talmage tells us in *Jesus the Christ* (page 113) that at the age of 12 a Jewish boy was recognized as a member of his home community. He then entered upon his chosen vocation; and, having already been taught in the Hebrew scriptures and the law, he was appointed to higher studies in school and at home.

Joseph and Mary attended the feast of the Passover in Jerusalem every year; and, it was but natural that when Jesus reached the important age of 12, He should accompany them.

The sacred celebration lasted seven days and there were many temple ceremonies. When Joseph and Mary left amidst the attendant confusion of a large company departing, they failed to notice that the boy was not with them.

Returning to Jerusalem, "they found him in the temple,

"THE TEMPLE"

sitting in the midst of the doctors, both hearing them, and asking them questions." (*Luke 2:46*; also read 41-52.)

They were surprised at the deference accorded Him by the rabbis. Yet Mary said, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." And Jesus answered, "How is it that ye sought me? wist ye not that I must be about my Father's business?"

Now Mary was reminded of the divine origin of her child and she knew that He had matured to an understanding of the deep and secret truths of His mission — too important to be fully comprehended even now.

Life was to continue normally in the carpenter's home — but never quite the same again. Jesus had matured, yet He still "went down with them, and came to Nazareth, and was subject unto them." Was he not again "fulfilling all righteousness"?

The family life continued with Jesus and His brothers and sisters, "but his mother kept all these sayings in her heart." She, too, needed preparation against the future.

In the painting, note how at ease Jesus is with the rabbis, and the wisdom and sweetness in His face; also, the variety of expressions of wonderment on the faces of the doctors.

(Cut out and paste on back of mounted picture.)

"CHRIST AND THE RICH YOUNG RULER"

THIS picture represents a moment of drama in the life of the Savior and in the life of the rich young man.

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?"

"And Jesus said . . . Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

"And he answered and said unto him, Master, all these have I observed from my youth.

"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

"And he was sad at that saying, and went away grieved: for he had great possessions.

"And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!" (*Mark 10:17-23*.)

What a cataclysmic social teaching was this: to deprive oneself of one's inheritance and to give it to the poor and uneducated, to those unappreciative of culture and beauty and learning — all the things to which a young patrician was so used.

Jesus was sad because he loved the young man and had to lose him, and the rich young man was sad that there was no easier way to attain heaven.

The two great lessons of social responsibility and the need of fortitude to live the Gospel are brought out with great clarity.

Note in Hofmann's painting the patrician face and sad expression of the young man and the contrasting expressions on the faces of the poor.

(Cut out and paste on back of mounted picture.)



Painting by HANSSEN HOPMANS
Reproduced by courtesy of the
Riverside Church, New York

Christ in the Temple

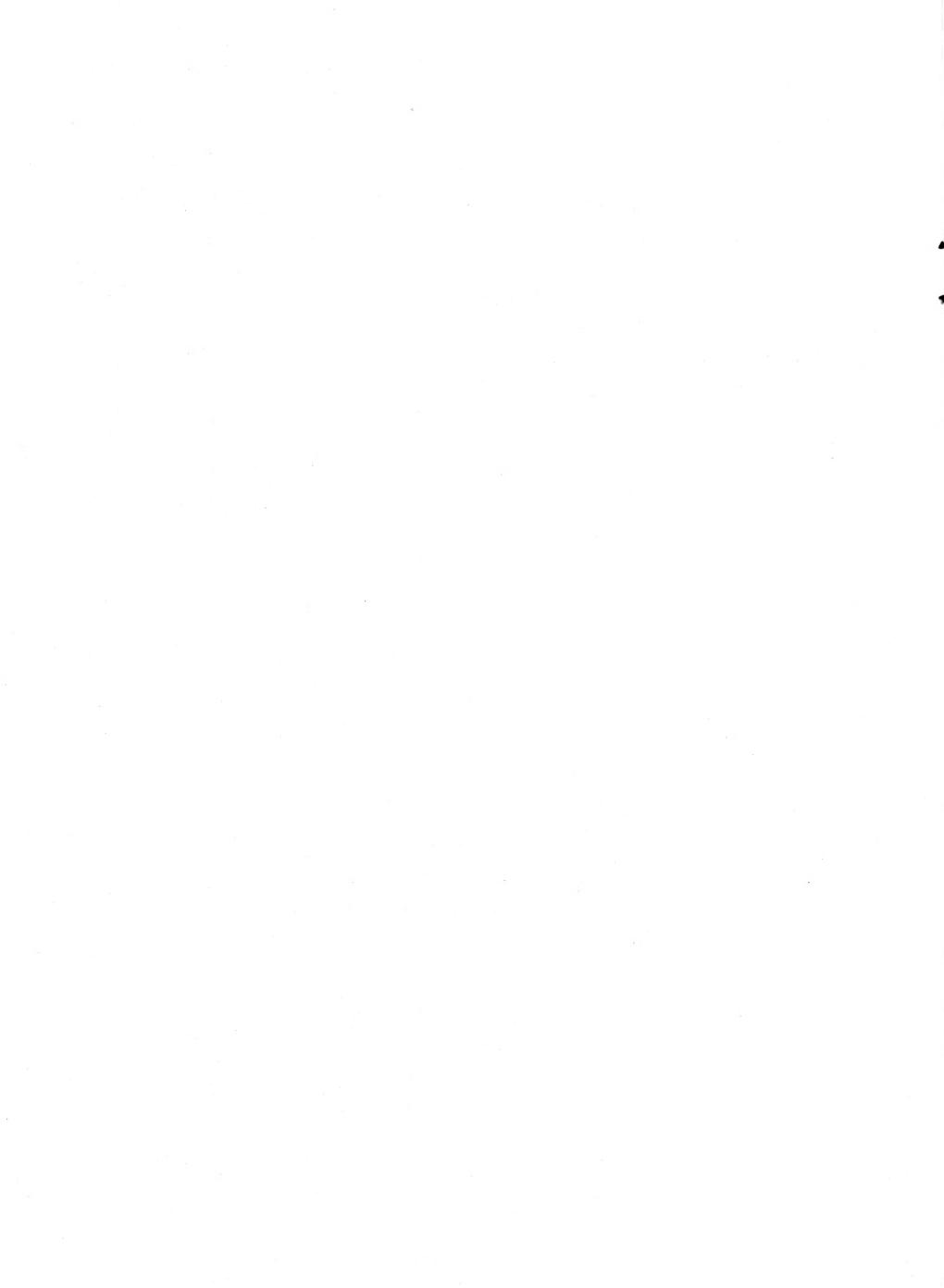
"And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." —LUKE 2:46



Painting by Heinrich Hofmann
Reproduced by courtesy of the
Rockefeller Church, New York

Christ and the Rich Young Ruler

"Then Jesus beholding him loved him, and said unto him, 'One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, take up the cross, and follow me.' " —MARK 10:21



Jonathan Protects His Friend

By Marie F. Felt

*"All Israel and Judah loved David."—I Samuel 18:16.
"And Saul was yet more afraid of David; and Saul became David's enemy continually."—I Samuel 18:29.*

IT was King Saul, his father, who was causing all the trouble and Jonathan knew it. Ever since King Saul with David and the armies of Israel had returned home from the battle with the Philistines, things had not been as peaceful and as pleasant as they ought to have been.

As the armies were returning home, the women had come out of the cities of Israel, singing and dancing. They had wanted to show King Saul and David how happy they were. In their happiness, however, they had said something that was very unwise. They said that Saul had slain his thousands and David his ten thousands.

When King Saul had heard this, he was very angry. To have David given credit for killing ten times more men than Saul was something he did not like. He did not want anyone to receive more honor than himself. So he decided to get rid of David in some way.

One day, "David played [his harp] with his hand, as at other times and there was a javelin in Saul's hand." (I Samuel 18:10.) With hatred in his heart, instead of love for a friend who loved him dearly, King Saul threw the javelin at David. But it did not hurt David because the Lord was protecting him.

Saul then made David a captain in his army. Perhaps he thought that some harm might come to him there but it did not because "the Lord was with him" there also. (I Samuel 18:12.) [End of Scene I.]

When all this had not been successful "Saul spake to Jonathan, his son, and to all his servants." (I Samuel 19:1.) He wanted them to kill David, but they would not. Instead, Jonathan, who loved David dearly, told him what Saul was trying to do. He also told David to hide away for awhile in some secret place where no one could find him.

After leaving David, Jonathan went at once to his father. He reminded the king of all the good things David had done; of how David had saved the people of Israel from becoming the servants of the Philistines by killing the giant Goliath; of how he had come to the palace to play his harp when King Saul needed him and of many other good and kind things he had done because he loved his king and his people.

When Jonathan finished speaking, King Saul was sorry for what he had been trying to do. He knew that David was really his friend so he told Jonathan that he would not kill him. Jonathan was so happy that "he brought David to Saul" and they were together as they had been many times before.

Perhaps all would have been well had not the Philistines made war upon the people of Israel again. Once more with David as their leader, the Israelites fought and defeated the Philistines. Saul again became jealous of David and once more, as David played for him, he threw his javelin, but David "slipped away out of Saul's presence, and . . . fled, and escaped that night." (I Samuel 19:10.)

David was so unhappy about what King Saul was trying to do that he went to Samuel (the prophet) in Ramah "and told him all that Saul had done to him. And he and Samuel went and dwelt in Naoth." (I Samuel 19:18.)

One day David left Naoth and went to where his dear friend, Jonathan, was. David was unhappy and troubled and needed his friend. After they had talked awhile, he asked Jonathan the question that had been bothering him most: "What have I done . . . before thy father, that he seeketh my life?" (I Samuel 20:1.)

But Jonathan could not tell him. He did not know. He only knew that he loved David and he also loved his father. He promised David that he would try to find out. Whatever he learned he would let David know. They also decided that David should hide in a field until Jonathan should come to tell him what he should do. [End of Scene II.]

Before Jonathan left, they went into a field. Again they spoke of the great love that each had for the other. David promised Jonathan that he would show only kindness to King Saul and his family at all times. They decided, too, that as soon as Jonathan knew what his father intended to do, he would return to this field where David would be hiding. He would bring a boy with him and shoot arrows.

Jonathan said, "I will shoot three arrows . . . as though I shot at a mark." (I Samuel 20:20.) "And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say . . . Behold, the arrows are on this side of thee . . . then come thou." (I Samuel 20:21.) That would mean that King Saul was feeling better and did not intend to harm David.

"But if I say thus unto the young man, Behold, the

arrows are beyond thee; go thy way: for the Lord hath sent thee away." (I Samuel 20:21.) This would be David's signal to leave as quickly as possible before the king could find him. With these arrangements, Jonathan left to go home to his father.

The next day at dinner, "the king sat . . . as at other times, even upon a seat by the wall: and Jonathan arose, and Abner [captain of the king's guard] sat by Saul's side, and David's place was empty." (I Samuel 20:25.) So the king asked Jonathan where David was. Jonathan told him that David had gone to Bethlehem and that he, Jonathan, had given him permission to go.

The king then became very angry with Jonathan for doing this. Jonathan became very angry, too. He felt that his father was not doing right in trying to take David's life. "So Jonathan arose from the table in fierce anger. (I Samuel 20:34.) [End of Scene III.]

"He went out into the field at the time appointed with David, and a little lad with him." (I Samuel 20:35.) He shot the arrows as he had told David he would. As he did so he said, "Is not the arrow beyond thee?" (I Samuel 20:37.) The boy did not know what this meant, but both Jonathan and David knew. As soon as the arrows were gathered up, Jonathan told the boy to take them back to the city.

"As soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another." (I Samuel 20:41.) Then Jonathan told David what had happened and how King Saul acted and felt. He said David had better leave before the king should find him.

Before David left, however, he and Jonathan once more spoke of the great love that each had for the other and for God. They also made a promise that they would at all times love and protect each other and their families. Then Jonathan returned to the city and David "escaped to the cave Adullam." (I Samuel 22:1.) [End of Scene IV.]

References:

I Samuel 18:5-29; 19:1-23; 20:1-42.

This Story May Be Used with the Following Lesson:

Course No. 5, Lesson 3.

Picture that May Be Used with this Story:

Standard Publishing Co. Picture No. 212—"David and Jonathan."

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

David in sitting position, playing his harp.

King Saul on his throne with his javelin in his hand.

King Saul in standing position.

David in standing position.

Jonathan in standing position.

Servants to King Saul.

Boy with arrows.

Order of Episodes:

Scene I:

Scenery:

King Saul's Throne Room.

Action:

King Saul seated on his throne. David, nearby, is playing his harp.

Scene II:

Scenery:

Same as Scene I.

Action:

Jonathan and servants are standing near the throne. King

Saul asks them to get rid of David. No one will do it.

Scene III:

Scenery:

Outdoor scene in a field.

Action:

David and Jonathan are talking. Jonathan advises David to find a secret hiding place and to wait there until

he returns with word as to David's safety. He tells

of the signs he will use to give the message.

Scene IV:

Scenery:

Same as Scene III.

Action:

Jonathan returns with a boy and some arrows. He shoots according to his agreement with David. Boy departs.

David comes from his hiding place to bid Jonathan farewell. David goes to cave Adullam to hide.

Jonathan returns to the city.

TO EACH IS GIVEN TALENTS

FRANK LLOYD WRIGHT gained fame as an architect at a relatively early age because he was able to accept building conditions as they were and use the surroundings for the benefit of the structures he designed. One of the buildings which brought him early acclaim was built in the Orient.

For centuries builders working in Tokyo's high water levels and soft mud tried in vain to build large buildings to alleviate the crowded conditions in Japan's capital city. One by one, the mighty structures crumbled or were partially destroyed by frequent earthquakes.

In 1916, American Frank Lloyd Wright was given a contract to design the Imperial Hotel in Tokyo. Where others had worked against the mud and high water level, this

young architect designed the Imperial to float like a flexible collection of barges. An immense pool, ready-made by the high water level, guarded the building from the fires which usually follow Japanese quakes.

Twelve days after Tokyo's worst recorded earthquake (1923), the famed architect received this cablegram from the Japanese baron who operated the Imperial Hotel:

"Hotel stands undamaged as a monument to your genius. Hundreds of homeless provided for by perfectly maintained service. Congratulations." —Okura Impeho.

Frank Lloyd Wright's ability to make the best of the conditions that

were given him led him to worldwide fame in his field.

In a sense, we should all strive to be builders by this example, taking of the materials given us by our Heavenly Father and developing them into the best pattern of life we can. To each is given certain talents to use and develop. Jesus clearly indicates in the parable of the talents that if we use them to advantage and continue to develop them, we will be given more. Fail to use the talents, and they will be taken away.

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." (Matthew 25:29.)

—Arthur S. Anderson.



Flannelboard characters for "Jonathan Protects His Friend"

When You Need a Picture

Chart Scroll Boxes

IN commenting on the use of charts as visual aids, *The Instructor* (June, 1956, page 183) reported on a "chart scroll" picture frame box.

This idea was to make a series

of charts on a roll of paper. Each chart was shown to the class, one at a time, by winding the scroll from one roller to another, past the open side of the box.

The idea came from Edward D. Maryon of the University Stake (Salt

Lake City, Utah) Sunday School superintendency. Since then, we have learned that C. N. Christensen, 836 South 8th East, Salt Lake City, Utah, makes such boxes for \$2 each, unpainted.

—Jack M. Reed.

Pictures in 1957 Packets

TO assist you in planning your picture needs for 1957, we list here each of the colored or black-and-white pictures found in the Sunday School packets. These can be purchased individually or by packet from the Deseret Book Company, 44 East South Temple St., Salt Lake City 10, Utah.

Black-and-white pictures cost 5 cents each, colored, 10 cents each in the standard 8 x 10 inch size. On mail orders, the minimum total must be 50 cents. Orders totaling less than 50 cents can not be handled.

For Course No. 1:

For this course there are six packets—one containing flannelboard figures (especially made for use with the revised manual) and five picture packets. The packet of colored pictures which contains pictures used last year with this course now costs \$1.60 and includes 23 pictures:

- A-6 How Jesus Loved the Flowers in the Field
- A-10 Helping Little Sister
- A-39 Bird Bath and Flowers
- A-47 Helping Grandma Shell Peas
- A-52 How God Protects Birds
- 65 Presentation in the Temple
- 101 Water out of the Rock
- 128 Manna in the Wilderness
- 155 God's Gift of Water
- 231 The Good Shepherd
- 257 The Child Samuel in God's House
- 263 God's Loving Care for Animals
- 301 The Baby Jesus
- 378 Gathering Leaves
- 412 The Wise Men
- 451 Jesus and the Children of Many Nations
- 475 Here Am I (Samuel)
- 497 Adoration of the Shepherds
- 501 Jesus in the Carpenter Shop

508 The Madonna
516 Flight into Egypt
636 No Room in the Inn

Another packet, costing \$2.40, contains 34 colored pictures not used last year:

- Th-2911 In Safe Keeping
- 26 A Captive Maid Helps Naaman
- 47 Daniel Refuses the King's Wine
- 67 The Boy Jesus in the Temple
- 92 Healing Jairus' Daughter
- 116 Joseph Meets His Brothers
- 120 Jacob Before Pharaoh
- 121 Finding Baby Moses
- 135 Driven From the Garden
- 137 Building the Ark
- 153 The Widow's Mite
- 183a The Ten Lepers
- 200 Ruth and Naomi
- 218 The Good Samaritan
- 256 Mary at the Tomb
- 260 Naaman Offers Elisha Gifts
- 293 At the Pool of Bethesda
- 325 Jesus, Mary and Martha
- 448 David, the Shepherd Boy
- 1506 Jesus Feeding the Hungry People
- 460 The Widow's Oil Multiplied
- 481 Christ in the Garden of Gethsemane
- 484 A Chosen Family Reunited
- 490 Joseph Interprets Pharaoh's Dream
- 503 Jesus and the Children
- 519 Three Marys at the Tomb
- 602 Ruth
- 2968 Star of Bethlehem
- 630 Jacob's Dream
- 8131 Joseph Smith's First Vision
- 8192 Pioneer Log House
- 8194 Coming of the Gulls
- 8206 Lion House
- Nephi Subdues His Rebellious Brothers

The new packet of 16 colored pictures (taken from the "Happy Childhood" series in *The Instructor* during 1955 and 1956) costs \$1 and includes:

- Our Father in Heaven Sends Us
- Snowflakes
- He's Warm Now

I'm a Big Girl Now
There Can Be Quiet Fun With a Book
Big Sisters Help in Many Ways
You Win
Turn Her Gently
Look at Him Eat
Hi There
There is Exciting Fun Outside
Just Hear the Wind
Some Seeds Float Through the Air
Flowers Have a Special Message Too
Music Is a Gift From Our Father in Heaven
Up We Go
How Fuzzy It Is

There is a black-and-white picture packet (used last year) that costs 80 cents and contains 20 pictures as follows:

- 3 Watering Lawn
- 4 I Am Three Years Old
- 8 Sleeping
- 9 I Love To Pray
- 11 An Indian Child
- 13 Opening the Gate for Daddy
- 14 Daddy Can Fly a Kite
- 19 A Deacon Passes the Sacrament
- 23 A Latter-day Saint Sunday School
- 26 Our Family Goes to Sunday School
- 29 Daddy Milking the Cow
- 31 Our Helper, the Milkman
- 32 Daddy Comes Home
- 38 Blessing the Baby
- 44 Family Prayer
- 45 The Family Story Hour
- 46 We Love To Pray at Sunday School
- 47 I Am a Part of All I Have Met
- 48 The Pioneer Handcart Family
- 49 Our Sunday School Teacher

The other picture packet, costing 60 cents, contains 13 pictures not used with this course last year, the last nine of which are entirely new:

- 16 President Brigham Young
- 33 Helping Mother
- 39 Children Paying Tithing
- 50 President David O. McKay and the Children
- 52 Indian Mother, Baby in Cradle, and Lamb

53 Children Sharing Food with Cow
 54 Family Thanking Heavenly Father for Food
 55 Child Ready for Prayer
 56 Our Baby
 57 Our Grandmother
 58 Our Grandfather
 59 A Pioneer Family
 60 Matthew Cowley and Maori Boys

The packet of flannelboard figures is printed on blotter paper, which is easy to color and will stick to the flannelboard if roughened with a knife. Consisting of 18 sheets, it costs \$1.10 and contains the following:

Two fathers, two mothers, and a baby
 Eight girls, aged 2 to 18
 Eight boys, aged 2 to 18
 Two grandfathers (one old, one young)
 Two grandmothers (one old, one young)
 An Indian father, mother, and baby in its cradle
 Two Indian baby girls
 An Indian home (wigwam)
 Two houses and a barn
 Horse, cow, dogs, cats, sheep
 Robins, bluebirds, sparrows
 Bugs, worms, caterpillars
 Flowers, trees, shrubs (for scenery)

For Course No. 1a:

Pictures for Course No. 1a are the same as those used in 1955. If you don't have them, you can purchase for \$2 the following 33 colored pictures:

A-10 Helping Little Sister
 A-45 Jehovah is Good
 A-50 N The Beauty of Loving Kindness
 A-52 N How God Protects Birds
 A-2 N God's Care by Day and Night
 Th-3224 Curly Head
 67 The Boy Jesus in the Temple
 70 Jesus Calling the Fisherman
 95 Helpers Chosen and Sent Out
 121 Finding Baby Moses
 137 Building the Ark
 138 Noah Thanking God
 155 God's Gift of Water
 231 The Good Shepherd
 263 God's Loving Care for Animals
 301 The Baby Jesus
 325 Jesus, Mary and Martha
 359 Child Kneeling in Prayer
 360 Making Home Beautiful
 378 Gathering Leaves
 379 Thanking Thee, Heavenly Father
 422 Elijah Fed by the Ravens
 438 Twenty-third Psalm
 448 David, the Shepherd Boy
 451 Jesus and the Children of Many Nations
 1506 Jesus Feeding the Hungry People
 476 Consider the Lilies
 497 Adoration of the Shepherds
 501 Jesus in the Carpenter Shop
 503 Jesus and the Children
 533 Jesus Preaching
 540 Jesus Under 12
 649 Child Under Tree

For 75 cents the following six large (12 x 17 inch) colored pictures may be had:

We Thank God
 We Thank God for Night
 Jesus Tells of God's Care
 The Home Where Jesus Lived

We Take Turns We Remember Others

The third packet for this course costs \$1.10 and contains the following 10 Church history pictures:

8147 Temple Square in Salt Lake City
 8160 President Brigham Young
 8186 Mormon Pioneers on the Trail
 8187 Wagon Circle at Independence Rock
 8191 A Pioneer View of Salt Lake Valley
 8192 Mormon Pioneer Home
 8194 Coning of the Gulls
 8196 Sea Gull Monument
 8202 Home of the First Sunday School in the Rocky Mountains

and these 12 black-and-white pictures:

3 Watering the Lawn
 4 I Am 3 Years Old
 9 I Love to Pray
 11 An Indian Child
 15 Going to Sunday School
 19 A Deacon Passes the Sacrament
 26 Our Family Goes to Sunday School
 30 Boy With Dog
 32 Daddy Comes Home
 38 Blessing the Baby
 44 Family Prayer
 45 The Family Story Hour

For Course No. 3:

Pictures for Course No. 3 are the same as those used in 1955. The colored picture packet costs \$2.25 and contains the following 39 pictures:

A-10 Helping Little Sister
 A-47 Helping Grandma Shell Peas
 A-68 Children and Cow
 A-100 Child Giving Thanks
 1534 The Boy Samuel and His Mother
 47 Daniel Refuses King's Wine
 65 Presentation in the Temple
 67 The Boy Jesus in the Temple
 70 Jesus Calling the Fisherman
 121 Finding Baby Moses
 137 Building the Ark
 138 Noah Thanking God
 155 God's Gift of Water
 168 The Last Supper
 200 Ruth and Naomi
 212 David and Jonathan
 218 The Good Samaritan
 225 Going on an Errand
 257 The Child Samuel in God's House
 301 The Baby Jesus
 325 Jesus, Mary and Martha
 379 Thanking Thee, Heavenly Father, for Food

Th-2861 Jesus Clearing the Temple
 412 The Wise Men
 416 Jesus Chooses the Disciples
 448 David, the Shepherd Boy
 451 Jesus and the Children of Many Nations

478 Jesus Healing the Sick
 484 A Chosen Family Reunited
 486 Jesus Prays for His Disciples
 497 Adoration of the Shepherds
 501 Jesus in the Carpenter Shop
 503 Jesus and the Children
 509 Hail, Mary
 516 Flight Into Egypt

533 Jesus Preaching
 548 Hagar and Ishmael
 2968 Star of Bethlehem (Wise Men)
 636 No Room at the Inn

The other packet for this course costs \$1.40 and contains 33 pictures — including four Church history pictures:

8160 Brigham Young
 8194 Coming of the Gulls
 8196 Sea Gull Monument
 8202 Home of the First Sunday School in the Rocky Mountains

and 29 black pictures:

8 Sleeping
 9 I Love to Pray
 11 An Indian Child
 12 Boy and Girl at Brook
 13 Opening the Gate for Daddy
 14 Daddy Can Fly a Kite
 19 A Deacon Passes the Sacrament
 21 Being Convinced
 22 Using a Flannelboard
 23 A Latter-day Saint Sunday School
 25 Our Helper, the Policeman
 26 Our Family Goes to Sunday School
 27 Our Helper, the Fireman
 28 A Baby Rabbit
 29 Daddy Milking the Cow
 30 Boy With Dog
 31 Our Helper, the Milkman
 32 Daddy Comes Home
 33 Helping Mother
 34 Our Helper, the Postman
 36 Child Leading in Prayer
 38 Blessing the Baby
 39 Children Paying Tithing
 40 Ballantyne Monument
 41 Detail on Ballantyne Monument
 42 Family Having Fun Together
 43 Mother Reading to Two Children
 44 Family Prayer
 51 Benjamin Finds Joseph's Hidden Silver Cup

For Course No. 5:

Pictures for Course No. 5 are the same as those used in 1955, available in four packets. The first costs 60 cents and contains these 10 colored pictures:

47 Daniel Refuses the King's Wine
 104 Moses
 218 The Good Samaritan
 231 The Good Shepherd
 267 Washing the Disciples' Feet
 2861 Jesus Clearing the Temple
 433 Twenty-third Psalm
 481 Gethsemane
 497 Adoration of the Shepherds
 622 The Prodigal Son

The second costs \$1.20 and contains 20 colored pictures:

67 The Boy Jesus in the Temple (472, 2952, 2865)
 95 Helpers Chosen and Sent Out
 119 Joseph Forgives his Brothers
 129 Israel at Mount Sinai
 138 Noah Thanking God
 153 The Widow's Mite
 168 The Last Supper
 200 Ruth and Naomi

212 David and Jonathan
 257 The Child Samuel in God's House
 325 Jesus, Mary and Martha
 328 Arrest of Paul
 448 David, the Shepherd Boy
 460 Widow's Oil Multiplied
 476 Consider the Lilies
 478 Jesus Healing the Sick
 533 Jesus Preaching
 540 Jesus Under 12 (472, 2952)
 2968 Star of Bethlehem (Wise Men)
 2944 Christ Walking on the Water

The third costs \$1.40 and includes 14 colored pictures:

8126 The Prophet Joseph Smith
 8131 Joseph Smith's First Vision
 8163 President John Taylor
 8168 President Wilford Woodruff
 8186 Mormon Pioneers on the Trail
 8187 Wagon Circle At Independence Rock
 8192 Type of Pioneer Home
 8223 Welfare Square in Salt Lake City
 501 Child Praying
 502 Family Paying Tithing
 503 Missionary
 504 Mother Reading from the Bible
 505 Welfare Truck
 506 President David O. McKay

The fourth costs 60 cents and includes 15 black-and-white pictures:

5 Brother and Sister
 6 Boy Running Between Parked Cars
 7 Being Happy
 8 Sleeping
 9 I Love to Pray
 10 He Can Who Thinks He Can
 16 President Brigham Young
 17 President Heber J. Grant
 18 President George Albert Smith
 19 A Deacon Passing the Sacrament
 20 Being Baptized
 21 Being Confirmed
 22 Using a Flannelboard
 23 A Latter-day Saint Sunday School
 24 Reverent Attitude of Children

For Course No. 9:

Pictures for Course No. 9 are the same as those used in 1955. They are available for 75 cents in one packet of 13 colored pictures:

9 Nehemiah
 10 Nehemiah Rebuilding Jerusalem
 19 Elijah and the Hungry Woman
 26 A Captive Maid Helps Naaman
 47 Daniel Refuses the King's Wine
 48 Three Heroes in the Fiery Furnace
 49a Daniel in the Lion's Den
 260 Naaman Offers Elisha Gifts
 353 Jonah Hiding From God
 422 Elijah Fed by Ravens
 447 Daniel Praying
 460 The Widow's Oil Multiplied
 529 Daniel Before the King

For Any Course:

There are three sets of pictures that will be found useful in many classes throughout the year. They are "Our Church Presidents," "Our Temples," and Friberg's "Book of Mormon" pictures.

"Our Church Presidents" picture packet

contains nine colored pictures and sells for 60 cents. The pictures are:

8126 Joseph Smith
 8160 Brigham Young
 8163 John Taylor
 8168 Wilford Woodruff
 8176 Lorenzo Snow
 8217 Joseph F. Smith
 8221 Heber J. Grant
 507 George Albert Smith
 506 David O. McKay

"Our Temples" packet sells for 80 cents and contains 12 colored pictures of these temples:

8147 Kirtland Temple
 8143 Nauvoo Temple
 8144 St. George Temple
 8145 Logan Temple
 8146 Manti Temple
 8147 Salt Lake Temple
 8148 Hawaiian Temple
 8149 Canadian Temple
 8150 Arizona Temple
 8151 Idaho Falls Temple
 8152 Adam-Ondi-Ahman
 8153 Independence, Missouri
 8154 Liberty Jail
 8156 Hyrum Smith
 8157 Sidney Rigdon
 8158 F. G. Williams
 8159 Edward Partridge
 8160 Brigham Young
 8161 Heber C. Kimball
 8162 Vauxhall Chapel, Preston, England
 8163 John Taylor
 8164 Parley P. Pratt
 8165 Orson Pratt
 8166 Orrin Porter Rockwell
 8167 Joseph Smith Preaching to Indians
 8168 Wilford Woodruff
 8169 W. Woodruff's Pool in Herefordshire

8170 Mansion House in Nauvoo

8171 Joseph Smith's Store in Nauvoo

8172 Nauvoo, Illinois

8173 Eliza R. Snow Smith

8174 Carthage Jail

8175 Willard Richards

8176 Lorenzo Snow

8177 Winter Quarters Sculpture

8178 Col. Thomas L. Kane

8179 Mormon Battalion

8180 Sutter's Mill

8181 Mormon Battalion Monument

8182 Pioneer Woman

8183 Crossing the Sweetwater at Chimney Rock

8184 Fort Laramie

8185 Buffalo Stampede

8186 Mormon Pioneers on the Trail

8187 Wagon Circle at Independence Rock

8188 Pioneer Roadometer

8189 Fort Bridger

8190 Pioneers Entering the Valley

8191 Pioneer View of Salt Lake Valley

8192 Type of Mormon Pioneer Home

8193 Erastus Snow

8194 Coming of the Gulls

8195 Mormon Pioneer Family

8196 Sea Gull Monument

8197 First *Deseret News* Press

8198 Fort Utah

8199 George A. Smith

8200 Charles C. Rich

8201 Handcart Pioneers

8202 Home of the First Sunday School in the Rocky Mountains

8203 Richard Ballantyne

8204 Squaw and Papoose

8205 Old Tabernacle

8206 Lion House

8207 Social Hall

8208 George Q. Cannon

8209 Old Paper Mill

8210 Endowment House

8211 Beehive House

8212 Salt Lake Tabernacle Under Construction

8213 Salt Lake Tabernacle

8214 Mormon Tabernacle Choir and Organ

8215 Z. C. M. I.

8216 Pony Express Rider

8217 Joseph F. Smith

8218 Farmington Ward Chapel

8220 Salt Lake Theater

8221 Heber J. Grant

8222 Anthony W. Ivins

8223 Welfare Square in Salt Lake City (No number) The Pioneer Sunday School

—Virgil B. Smith.

HE IS RISEN

By Alexander Schreiner

MARCH, 1957, "He Is Risen,"
Hymns—Church of Jesus Christ
of Latter-day Saints, No. 61.

There are no words of greater meaning to members of the human race, God's children, than the words *He is risen*. It was the beloved Son of our Father in heaven that was risen, and He had risen from the tomb of death. He is the first of all the resurrected souls, and it is our fervent hope and complete faith that we shall be like him—glorious in a resurrection into immortality of eternal life. *That is what we are singing about in this hymn*, one of the greatest and grandest in all Christian literary and musical expression.

The melody was written about the year 1680 and has been greatly sung and loved by worshipers in many lands. It is a stately tune, not at all frivolous, and we will do well to sing it *fortissimo* with thankfulness and joy in our hearts.

Easter is April 21 this year. You therefore have all of the month of March, as well as two-thirds of April, in which to learn well this Easter hymn both in singing and in playing it on the organ.

Choristers please be particularly careful to give a clear preliminary beat so singers will have an opportunity to align their inhale. Then they may give out in grand unison for the very first note and word. If singers do not start together, please consider the fault as being altogether yours. See what you can do to correct it. And what should you do? You should practice the matter of the preliminary beat before your equals and fellow choristers and organists in the *preparation meeting*, so you will be fully ready when you face your Sunday School singers.¹

Let your beat pattern be strong and clear and your rhythm impeccably majestic.

¹The Instructor, July, 1956, page 215, and October, 1956, page 312.

Let the organ ring out with its most splendid voice. Draw the stops, turn off the enfeebling tremulant, open wide the shutters and let the sound roll out, bathing the congregation with Easter joy. In addition to that, let not your fingers falter even one note, add the most powerful pedal bass at your command, and breathe with the congregation at the close of each phrase. Each phrase is two measures (that is, eight half-notes) long.

If you are one of those organists who play pedals only in the bottom octave, then you may safely continue in your usual way in this hymn. For instance, the bass note "A" in the second measure may safely be played an octave lower if you wish.

Anything that is "stately," as is this hymn, is done in a steady tempo. There is no room for going faster or slower anywhere. But you will need to keep your attention on this matter of steady tempo, so you will not let it wander. Be a good accompanist for both your chorister and your singers, and show in your results that you are both eager and happy in your service as organist.

Be ye not readers only, but doers. You must practice all of the above recommendations so they will be mastered by you. When you choristers and organists write in for help, I often wish I could do your practicing for you. Alas, you must do it yourself. Thank goodness for that because I have enough practicing to do myself.

Sacrament Music and Gems

For the Month of March

ALEXANDER SCHREINER

SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

JESUS said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, . . ."

FOR JUNIOR SUNDAY SCHOOL

PURIFY our hearts, our Savior;
Let us go not far astray
That we may be counted worthy
Of Thy Spirit, day by day.

²John 6:27.



Photo by Ray Kooyman

Looking again at their teacher, the two boys wondered what was wrong with her methods and why she did not control her class.

Ward Faculty Lesson for March

Troubled with discipline? In these frank responses from students and teachers, you may find an answer to your problem . . .

DISCIPLINE— from the other side

By Kenneth S. Bennion

IT is easy to theorize on how to handle problems of discipline in Sunday School classes. We could quote successful teachers who probably never had a disciplinary problem in their lives. But let's take a look at this matter through the eyes of present or recent students.

Do young folks like a teacher who lets them "get away with everything"? Do they like the easygoing teacher? What kind do they remember favorably and gratefully in later years?

You can get some startling answers from any group old enough to look back and evaluate the teachers of other years. Here are a few typical answers from these young people:

"I liked Teacher X because he was strict."

"My favorite teacher always had good discipline."

"Brother Jordan made us toe the mark."

They will also answer, "I did not like the teacher I had in Sunday School because everyone was so noisy I couldn't hear the lesson."

"Miss W. taught, but we didn't learn anything."

Students who have had 50 or more teachers usually recall only two or three or four who really impressed them as being great teachers. The others were just mediocre or "fill-in" teachers. Here are a few statements from students just emerging from the teen-age group:

"During high school I had a teacher who impressed me very much. She wasn't too strict but she was strict enough that the students enjoyed her classes. She was very well prepared every day. She knew what she was teaching and could put it over in a way that students could understand." —Marlene.

"She was strict enough that the students enjoyed her classes." Students may take diabolical delight in plaguing a teacher; but they do not enjoy the class unless the teacher has control. Note also that the teacher was always prepared.

Another student put it this way:

"I don't like a teacher who reminds me of traveling along a dugway with the wheels on the very outer edge. I like a teacher who has enough material that he seems to have a comfortable margin between the wheels and the edge of the dugway."

It pays to know more than the material in the manual.

"The teacher I liked most in high school was also the one who had the best conduct in his classes. This teacher conducted his classes in such a way that they were fun to attend. They were not all work, and not all play." —Sandra.

Life is deadly serious; but don't forget that young folks are not always serious—nor should they be. The teacher who is "all work" will quickly lose the respect of his class.

"A tall, witty, and patient man is the teacher I admired most. . . . It seemed he always had time to answer my questions, even though at times they were trite and not too intelligent. He flavored his classes with a bit of humor now and then, which helped to make my school days something more than just reading, writing, and arithmetic."

"He always had order in his classes and was respected for it. The students knew that when they entered his classroom, quiet and order were expected; therefore, quiet and order prevailed. He used no black mark method or 500-word-theme-paper penalty to maintain order. He had a way of gaining the students' respect and letting them know he was boss at the same time." —Carol.

"Quiet and order were expected; therefore, quiet and order prevailed." That sentence is worth a whole textbook on the art of good teaching.

"Please be quiet Johnny" was a frequent saying in our Sunday School class. It was a problem that the Sunday School teacher didn't quite know how to cope with, but the class was in constant disturbance when Johnny was in attendance.

"One Sunday, when the class was unusually noisy, the teacher suddenly slammed down her book, looked straight into the eyes of the class, and waited patiently until every mouth was closed and every eye was upon her. Then with a calm voice she ordered Johnny to rise from his seat, and told him to go home and not to return until he could be quiet and listen to the lesson."

"Johnny left and everyone was anxiously waiting to find out what would happen the next Sunday."

"Johnny came back the following Sunday a changed boy. He began participating in the lessons and thoroughly enjoyed them thereafter, along with the rest of us." —Carolyn.

The method used by the teacher in this last case may be necessary—sometimes—but only as a last resort. Furthermore, it is never wise to send the student away without an immediate follow-up. I recall the day when a certain trouble-maker in my class was more noisy than usual. I felt that the situation was not too

bad, because the boy had improved so much in the few weeks he had attended. However, the Sunday School superintendent, passing by the door, heard an outburst, dashed in, grabbed the boy by the coat collar and threw him stumbling and falling down the hall.

I wondered whether I should go to the home. However, I decided not to do it. It was the superintendent who threw him out; therefore, he should go to the home.

I have wished I could live that day over. I would go immediately to talk the situation over with that boy's father. (His mother was dead.) The young man did not return and is not now active in the Church.

Now let's look back again to "our" side of the table. Here is a letter from a husband-and-wife teaching team:

"We have enjoyed teaching in Sunday School but haven't ever tried to evaluate our methods, especially in terms of why, what and how. We have been happy, however, that discipline hasn't been too much of a problem with us. We have been fortunate in having had many opportunities to be with these boys and girls outside of Sunday School. John has been scoutmaster for several years. I am activity counselor in our M.I.A. and we have taken every opportunity to make friends through these activities. If we have had better luck than average, the fact that we are friends in the classroom, instead of



ROBERT L. GORDON

I was fortunate to be "one of his boys."

WHEN I was just a young boy, I moved into Wasatch Ward in Salt Lake City, Utah. My bishop was Marvin O. Ashton, who later became a member of the Presiding Bishopric of the Church. He was as fine a man as I have ever known.

Bishop Ashton was a young people's man. He took particular pleasure in working with boys and girls. The young folks liked him particularly well because they felt in him they had a friend who really knew what young people liked. As bishop, he was the leader of the lesser priesthood and probably for that reason kept closer to us young boys than he otherwise might have done. As a matter of fact, he seemed to keep close to every one, not just the young boys.

One of his characteristics was cocking his head to one side and

teacher and pupil, is the reason. Living in a small town is an advantage. We make an extra effort to set a good example.

"We make use of the blackboard almost every lesson. Other than that we use aids as they seem called for in a lesson. I like something more specific than pictures, if it can be found. For a lesson on titling we always use ten silver dollars for illustration. A handful of wheat has been very effective in some lessons.

"We use panel discussions occasionally and like them. We have also found it effective to put an unruly boy in the class presidency and then ask him to help us plan ways to have better order in the Church house.

"We are on leave from our Sunday School teaching at present. We have a new baby (our seventh). We will be back on the job before too long, though. We have missed the challenge it offers us."

—John and Lena Christiansen,
Downey, Idaho.

Thus, from several students and two teachers, we have some interesting ideas on discipline. We hope they will be helpful. It is well to remember that problems of class control are not solved once and for all by any magic formula. Good, common sense, plus all the ideas you can gather from other teachers and from students, plus a constant seeking after the true spirit of teaching, will help you to become one of the two or three great teachers in the lives of your students.

Gospel Teaching I Remember Best

By Robert L. Gordon

sort of looking right through a person. He appeared to be trying to determine what was going on in the other person's mind.

He didn't talk much. He didn't need to. When he did speak, it was when he had something worthwhile to say. And he always seemed to come up with exactly the right answer to every question.

When I became a priest, I was privileged to meet with Bishop Ashton every Sunday. His words of wisdom made a very deep impression on my life. One of the things

(Concluded on page 28)

THE AUTHOR

A son of Robert J. and Fannie V. Gordon, LDS colonists in Alberta province, Canada, where he was born, Robert L. Gordon now is vice president and senior loan officer of Bank of America National Trust and Savings Association, Los Angeles, California.

He is also a member of Pasadena (California) Stake high council. Previously Brother Gordon was a member of a bishopric, a ward Sunday School superintendent, ward Young Men's Mutual Improvement Association superintendent and stake Sunday School superintendent. He

also has filled several teaching assignments in the Church. His paternal grandparents walked across the plains in the early 60's. His wife, the former Bonna Nibley, is a granddaughter of Charles W. Nibley who was Presiding Bishop of the Church. Brother and Sister Gordon have three children, one of whom is now serving in the Argentine Mission.

After he was graduated from the old LDS High School (Salt Lake City), Brother Gordon attended University of Utah (Salt Lake City) and University of California at Los Angeles.

He entered the banking business in 1923, but interrupted his career from 1926 to 1928 to serve in the Southern States LDS Mission. From 1944 to 1948 he was vice president of Lawrence Warehouse Company, New York City.

Brother Gordon is past president of the Los Angeles Chapter, American Institute of Banking, and won the institute's national public speaking contest in 1929. In civic affairs, he is chairman of the Citizens Traffic and Transportation Committee for the Extended Los Angeles Area.

In Quest of Good Teachers

By General Superintendent George R. Hill

HOW many of us, searching the ward for good Sunday School teachers, feel that we have "scraped the bottom of the barrel" and that there are no more to be had! How many ward or branch Sunday School superintendents are at their wits end to find someone — anyone — who can teach a class!

To those stakes or wards whose Sunday School faculties have not yet seen "A Teacher is Born" we urge you to arrange with Deseret Book Company for a time when this film can be made available to you. It portrays the one big answer bishops and superintendents are so desperately seeking, to fill their ranks with good teachers.

In the 1957 stake Sunday School conventions, 40 of which were held in October, 1956, not more than 15 per cent of the bishops and ward superintendents reported they had the annual pre-service teacher-training class for 1956-57 going. A few more hoped to start it in November and still others before the end of the year.

Many were the reports of bishops and superintendents that they could not find the people to take such a class. When asked how many Sunday School officers and teachers they had, they reported variously from about 20 for the small wards to 35 or 40 for wards having more than 500 members.

They were asked if they had made a systematic "search for talent" as described in *The Sunday School Handbook*, page 88. Few had made it and others reported that they had never heard of it before.

Every bishop and every Sunday School officer and teacher should have a copy of the 1956 edition of *The Sunday School Handbook* and should study it thoroughly.

In making this search for talent survey, an enterprising bishop or ward superintendent never takes it for granted that any man or woman, even those who have always been

inactive in the ward, are unreclaimable or devoid of talent. Many are the members, including senior Aaronic Priesthood members, who have "caught fire" when they have been given a regular Sunday School or other ward job to do. They have quit their cigaret smoking. They have started to pay tithing. Many have been advanced in the priesthood and have gone with their wives to the temple.

Many of such men and women have become excellent teachers. A pre-service teacher-training class, if properly conducted, may kindle the desire to teach.

How many women have dropped out of ward activity to devote their time to the rearing of their children as they come along who later would make excellent teachers! Many of these had been excellent teachers before.

If you haven't yet started your pre-service training class, now is the time to start it. It is of 26 weeks duration. The course is an "eye-opener" for mothers and fathers in the rearing of children in the home as well as in qualifying them for teaching positions in the ward.

If you haven't yet seen the film, "A Teacher Is Born," by all means do so at once. Then plan to have the annual ward pre-service teacher-training class going in your Sunday School immediately. The time for such a class is provided during the worship service. This will overcome the room shortage.

Tiny Avenal Branch in Fresno (California) Stake, with 52 members, has conducted such a class for the past three years, averaging eight graduates a year.

QUESTION BOX

Sunday School Greetings

Q. Should there be a greeting spoken by the presiding officer

or one conducting the Sunday School?

—Cassia Stake.

A. "In the ideal Sunday School at the end of the devotional prelude and at the hour for commencing Sunday School, the superintendent nods to the organist who commences playing the opening hymn. The chorister rises and the Sunday School commences with the hymn. There is no greeting; there are no announcements. If the Sunday School has not reached the ideal and there are announcements, the member of the bishopric greets the congregation, makes his brief announcements and sits down. The superintendent nods to the organist and chorister and the music begins. The member of the superintendence conducting does not say one word during the exercises unless the bishop delegates to him the responsibility of making these announcements." (*The Instructor*, November, 1955, page 340, "Announcements in the Devotional Exercise" by Superintendent David Lawrence McKay.)

* * *

Never Belittle Teachers

Q. Is it proper to train teachers in enlistment procedures before their class members?

—Carbon Stake.

A. Extreme care should be taken never to belittle a teacher before her students. The business session of the faculty meeting is recommended as the proper time and place to train faculty members in enlistment procedures.

* * *

Visitors and the Class Roll

Q. When should a visitor be added to the class roll?

—Burley Convention.
(Concluded on page 28.)

How Long Will Your Teaching Live?

Conducted by Wallace G. Bennett

She Rules With Love

SOME teachers are forgotten. Some are remembered to be forgiven. Others are remembered to live in cherished memories. The latter describes Hazel Shaw Zerbe of the Modesto Ward, San Joaquin (Calif.) Stake. Sister Zerbe has been a guide and an inspiration to hundreds of boys and girls in organizations of the Church for nearly 50 years.

One project she remembers fondly from early in her teaching career is the supervising of the creation of a miniature geographic trail from Nauvoo, Ill., to Salt Lake City, Utah, as it was traveled by the pioneers. The basement of the chapel was used, with old stage scenery coming in handy during the process. It took all winter to complete the map of the journey. The project was then put on display for all ward members to see. Sister Zerbe twinkles when she says, "We didn't use the term 'visual aids' then, but I've always felt it was necessary to illustrate my lessons."

Sister Zerbe truly "rules with love." Throughout San Joaquin Stake countless members of all ages love



Hazel Shaw Zerbe, Modesto Ward, San Joaquin Stake, surrounded by her students. her and talk of her being their favorite Sunday School teacher.

She is currently teaching Church history. Although she has been Primary Assn. president, Relief Society president, and Junior Sunday School coordinator, she confides, "Teaching is more enjoyable to me than executive work."

Stimulates Visual Aids

ANOTHER example of visual aids being used for adults comes from Celia E. Merrell, South Blackfoot (Ida.) Stake librarian. She developed a chart of Paul's letters for the Gospel Doctrine class.

She also fixed a map of Paul's travels by fastening a red string where Paul wrote each letter. The string went to the place where the letter was received. At that place she had a tiny letter on which was the name of the person to whom the letter was sent.

A copy of this chart and map was given to each of the ward librarians in the stake.

* * *

Teachers Help Each Other

THAT students like to keep notebooks, if properly supervised, is demonstrated by the success of the notebook project in a class studying Old Testament stories in Oxnard Ward, Santa Barbara (Calif.) Stake. Esther Yeamans is the teacher and Rita Sessions is her assistant.

Sister Yeamans gives the Old Testament stories and Sister Sessions conducts the classwork dealing with notebooks, other visual aids and the chalkboard. Thirteen of the 16 students are saving their notebooks and keeping them up to date.

Jacqueline Morgan, one of the students, wrote: "I like my notebook because it's fun to put together and it helps me in what I do. The missionaries told me I should keep it, for if I became a missionary it would help me. One of my favorite poems in my notebook is about Mary who always frowned but who learned how to be good."

Lonnie Olsen said, "Our notebooks and craft paper work help us understand our lessons and they are fun."

* * *

Uses Visual Aids for Adults

JAMES CLENN teaches seminary in Nephi, Utah, and Sunday School in the Nephi Fourth Ward Gospel Doctrine class of Juab Stake. His use of audio-visual materials and methods of stimulating class discussion are outstanding.

Many of Brother Glenn's aids are made available to him through his seminary work. Nevertheless, teachers everywhere could find the materials he uses. Some of the things he has used to aid him are:

1. *Duplicator Machine* — He couldn't get along without this in his seminary work. He has used it for Sunday School to pass on information to supplement what is in the manual. Outlines, maps, and summaries are among the items produced on his duplicator for Sunday School use.

2. *Blackboard* — He uses this for lesson outlines, statements by class members, writing new words, listing prominent individuals in the lesson, etc. As his Gospel Doctrine class is held in the chapel, Brother Glenn appreciates the "rolling blackboard" provided him.

3. *Wall Maps* — The use of a large map of the Mediterranean world and Paul's travels was a "must" for the 1956 course.

4. *Record Player* — J. Karl Wood's "Peter's Soliloquy" and "Paul's Soliloquy," recorded for use in the seminaries, were effectively used in Sunday School. These are dramatic readings giving a wonderful insight into the conversion and character of these early-day Church leaders.

5. *Tape Recorder* — Brother Glenn rates this one of the finest aids in



James Glenn

teaching in the Church. He is thrilled that the Brigham Young University has acquired an extensive tape library of sermons and dramas for many purposes. Elder Matthew Cowley's talk on "Miracles," given at a BYU devotional shortly before his death, inspired a Gospel Doctrine class discussion on the Holy Ghost during the "Teach-

ings of the Doctrine and Covenants," Course No. 27 for 1955.

6. *Film Strips* — A new film strip put out by the Church Department of Education called "The Modern State of Israel" has been used to advantage in both seminary and Sunday School work.

Brother Glenn also knows when to use a movie projector and a

flannelboard. He also advocates the effective use of the scriptures in the hands of class members. Many class members can participate by reading orally from the scriptures — if they have the needed book in their hands.

If there is a particularly outstanding performance in some phase of Gospel teaching, being down in the ward or in the city, we invite people to see Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.

QUESTION BOX

(Concluded from page 26.)

A. Add to the appropriate class roll the name of a Latter-day Saint who is a member of record as soon as his membership record is received. Latter-day Saints, whose membership records have not been received in the ward when they begin attending Sunday School, and non-members of the Church, may be added after he or she has given assurance (by attendance three times with reasonable regularity or some other satisfactory way) that he desires to be enrolled and is willing

to discharge all duties of membership. If such persons move away from the ward, their names should be taken from the roll. (See "Deseret Sunday School Roll Instructions and Suggestions.")

* * *

Devotional Music

Q. *Is it proper that the preliminary music be played after the congregation is seated and brought to order by the conducting officer?*

—West Boise (Idaho) Stake.

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GOSPEL TEACHING I REMEMBER BEST

(Concluded from page 25.)

he said to us has remained with me for nearly 40 years. It was this:

"Boys, whenever you see a person smoking a cigarette I want you to remember one thing. There is a little white paper tube filled with tobacco. On one end there is a light; on the other end there is a fool."

I have thought of that expression thousands of times since Bishop Ashton first said it. I think of it at least once a week. It made that strong an impression on me and I am sure it has influenced me greatly.

If there were one word that could be used to describe Bishop Ashton it would be the word *sound*. He

was completely sound in every respect — physically, intellectually, spiritually — and he was dedicated to passing along that soundness to everyone who came under his teaching. Because of this he was an excellent teacher. He lived what he taught and I consider myself fortunate to have been one of his boys.

There Is a Time and a Place

PART I

By Eva May Green



Photo by Ray Kooyman.

The East Ensign Ward, Ensign Stake, Junior Sunday School chapel is a good example.

SCRIPTURE records the desire and need of mankind to fashion a special place in which to draw near to the Lord and learn of His ways.

"Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." (Genesis 8:20.)

"This is he (Moses), that was in the church in the wilderness." (Acts 7:38.)

"Come ye, . . . to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2:3.)

The New Testament records that Jesus made previous arrangements as to the place where He and the disciples were to eat the passover.

Commandments in the present dispensation renew the counsel of old and direct Latter-day Saints to special worship occasions.

"It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." (Doctrine and Covenants 20:75.)

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments

upon my holy day." (Doctrine and Covenants 59:9.)

The Sunday School is one of the important special times when Church members gather by appointment to worship the Lord and to study the Gospel.

President Stephen L Richards, in speaking of the Sunday School, said, "I know of scarcely any organization in the Church which has a more important assignment, which carries a greater responsibility, than does this mighty organization in carrying forward the building up of the kingdom of our Father."

"Yours is the organization to make missionaries for the Church of Christ, to spread the Gospel, to fulfill the commandments. Yours is the organization, perhaps more than any other, to fortify the youth to become the leaders of the Church and to equip them with knowledge and testimony, conviction and resolution, and the greatness of soul that is worthy of the Holy Spirit which is the crowning glory of one who acquires divine knowledge."

In meeting its opportunity, the Sunday School has unique housing problems. First, it is the largest organization using the ward house regularly; therefore, its facilities are extended to their utmost. This becomes increasingly complex where

Instructor, September, 1955, page 261.

two or more wards use the same facilities. Second, the Sunday School usually is the only auxiliary organization which attempts to use available facilities on the same day as the companion ward.

In a recent study of these problems the Deseret Sunday School general board compiled a report which is reflected in this article.

"If the law of Christ becomes the tradition of this people, the children will be brought up according to the law of the celestial kingdom, else they are not brought up in the way they should go," said Brigham Young.

"Latter-day Saints, have your children come to meeting. Sisters, let your little girls go to Sunday School and come to meeting! Brethren, let your children go to Sunday School, and to meeting, and advise your neighbors to do the same."²

Today every Junior Sunday School officer and teacher is urged to be actively at work in achieving this goal. With the growth of the Church and the current high birth rate the problem of adequately housing these many children in Sunday School challenges all Church members to planning and providing for the program. The following considerations are suggested as a guide when new

²*Discourses of Brigham Young*, edited by John A. Widtsoe, Deseret Book Company, Salt Lake City, Utah, page 321.

meetinghouses are being discussed or renovations are being made:

(a) Approximately 20 per cent of the average ward's membership is of Junior Sunday School age; of this number, 89 per cent will be enrolled in Junior Sunday School with approximately 75 per cent of those enrolled in attendance each Sunday. These figures suggest the space needed for Junior Sunday School worship service and classrooms.

(b) Where a ward house is being planned to serve an area in which it is anticipated that young parents will be the predominant residents, Junior Sunday School facilities should be expanded beyond those planned for an area where more mature parents will reside.

(c) In planning for Junior Sunday School it is well if all facilities can be on the same floor level. This is especially true of toilet and drinking facilities.

(d) Where priority of need must be considered in planning a ward house, the following sequence is suggested:

1. Space
2. Ventilation, light and heat
3. Furniture (seating, wrap storage, teaching and equipment)
4. Comfort facilities (toilets, drinking fountain, etc.)

Special Worship Service Needs

Great emphasis is being placed upon the importance of the "first" years of a child's life, for this is the age of quick responsiveness and of the formation of thoughts and feelings.

A spacious room with beauty and charm, good ventilation, plenty of light and adequate furniture is needed for the Junior Sunday School worship service. In accordance with these needs the following are recommended:

1. Ample space for children to sit and to move about with ease and comfort. A long narrow room is to be avoided. (Crowded children are noisy, restless and irritable; adequate space is conducive to order, worship and reverence.)

2. Raised space in the presiding area for at least five officers, at least four children, the priests and the sacrament table.

Space on the floor level adjacent to the raised platform for one deacon, if possible, for each 14 children, or one deacon for each 12 children

where the nursery class is large and if enough deacons are available.

(As children can see and hear what is happening, the spirit of worship is enhanced.)

3. A small podium with loud speaking equipment where necessary. (If the children are to learn and be worshipful, they must be able to hear those taking part.)

4. An organ and, wherever possible, a piano; both of good tone and quality. (Organ music is softer and more conducive to worship than is piano music; children respond to this subtle influence.)

The pitch of a piano tone is truer and easier for a child to follow, for this reason it is often necessary to use the piano when teaching a new hymn; children will later sing the hymn with organ accompaniment.

5. A music stand. (The chorister's hands should be free.)

6. Permanently installed small benches of varied sizes where the worship service room does not need to be used as a classroom; ends of benches to be finished with arm rests. (Permanent seating makes it easier for a child to know where to sit each Sunday and graduated sized benches make it possible for all feet to touch the floor and allow children to worship in comfort.)

Chairs are more convenient if the space must be used for classes after the worship service is completed.

7. Seating for adults (parents). (A ratio of one parent for each 10 children will likely be in attendance at Junior Sunday School.)

8. Decorations, furniture and floors clean and harmonious in appearance. (Quiet floor coverings and attractive draperies help a child to feel at home and peaceful in Sunday School.)

9. A foyer where children can be received. (Children are at ease when they and their parents have been greeted, their wraps stored, and they have been made ready for a worship experience.)

10. Low racks for hanging wraps. (Children feel secure when their best clothes are properly cared for; they feel grown-up, useful and independent where facilities allow them to help themselves.)

Conclusion

The Junior Sunday School seeks to build testimony in the soul of each child in attendance. The spirituality of the program is closely interwoven with the place of meeting. We are all dedicated toward having

each child feel, "I was glad when they said unto me, Let us go into the house of the Lord." (Psalm 122: 1.)

• • • NEXT MONTH'S ARTICLE

NEXT month's article will be, "A Time and a Place—Part II" by Mima Rasband. It will discuss the housing needs for Junior Sunday School classrooms.

• • • Junior Sunday School HYMN OF THE MONTH for March, 1957

Be Thankful for Everything

"Father, We Thank Thee for the Night," *The Children Sing*, No. 41.

THIS song may be taught with or without help of visual aids. If you prefer to have them, you may choose to use the cutouts of the girl and boy in their night clothes praying. These two figures are Nos. MF3 and MF4 in The Prayer Group of the new flannel cutouts packet.

Sing this song to the children and have them listen for the things for which we are thankful. Discuss each answer briefly so children will become aware of the blessings our Heavenly Father gives us. Many of these blessings we take for granted. Let us train children to remember to be grateful for such gifts. Help them to become aware that everything we have in this world was given us by our Heavenly Father.

Remind the children that they like to be thanked for things they do for others and our kind Heavenly Father also likes us to thank Him. He likes us to pray to Him, so we can tell Him how grateful we are as we say our prayers morning and evening.

Teach this song by the "whole-song" method. Teach it without accompaniment and try to have it sung sweetly and smoothly.

—Edith Nash.

—Flannel cutouts for *The Children Sing*, Deseret Book Company, Salt Lake City, Utah, \$1.75.

• • • QUESTION FROM THE FIELD

Bishopric Participation

Q. Members of our bishopric are beginning to attend Junior Sunday School. How can they enter into the outlined program?

A. Your inquiry is most promising for well planned cooperation be-
(Concluded on page 82.)

Between Nephi and Zarahemla

By President Marion D. Hanks of the First Council of the Seventy

A noted, recent writer on the Book of Mormon, commenting on the complexity of the Book, observed that the ancient story is "tremendously involved." That this is true is attested by many first-time readers of the Book who have found it difficult to follow the numerous migrations, expeditions, interpolations, "flash-backs" and other plot complexities abounding in this great volume of sacred scripture. The accompanying chart has proved helpful to many young (and older) students in presenting an understandable picture of some of the important movements in the Book.

This chart has absolutely *nothing* to do with the correlation of Book of Mormon places to regional or global geography. Neither has it anything to do with the relative location of places within the Book, though some of this can be ascertained from the Book itself. It simply pictures Nephi and Zarahemla as two centers of activity between which, around which, and in relationship to which, much Book of Mormon action takes place. The chart is limited in its intentions and purposes. It offers no new or startling information or challenge to the serious Book of Mormon scholar, but it is designed to help a reader keep his finger on the thread of the story through the movements of the people.

The heart and soul, the flesh and sinew of the Book of Mormon are its marvelous spiritual teachings and its timely personal lessons of life and for living. All other aspects of it or approaches to understanding and teaching it, are, in my opinion, completely subordinate and incidental to these. The great truths and teachings of the book should be continually studied that we might "... liken (them) unto us, that (they) might be for our profit and learning." This chart pictures part of the story skeleton upon which those truths are built.

Chart

About 600 years before Christ, the Prophet Lehi was blessed by the Lord with a vision of the impending destruction of Jerusalem and its people. Lehi went forth among the people to warn them, but they were angry with him and mocked him and tried to take his life. Commanded by the Lord to depart the land, Lehi led those who would follow him away from Jerusalem in search for the choice land which the Lord had promised them.

After much travail in the wilderness they built a ship and succeeded in reaching their promised land. After a period of strife and distress among the sons of Lehi, Nephi and others were warned of the Lord to flee from the elder brothers, Laman and Lemuel. Departing into the wilderness they located themselves in a place which they called "Nephi," built a temple, and established one of the most important Book of Mormon places.

Some four centuries later, the land of Nephi was overrun with wickedness; and a man of God named Mosiah, being warned of the Lord to flee from Nephi, led his faithful followers into the wilderness where they discovered the land of "Zarahemla." The people then inhabiting Zarahemla were the Mulekites (who had left Jerusalem a few years after Lehi's group, entirely independent of them), and "... the people of Zarahemla, and of Mosiah, did unite together; and Mosiah was appointed to be their king." (*Omni* 20.) (See line No. 1.)

To Nephi

Some time later, during Mosiah's reign, a group of adventurers "... desirous to possess the land of their inheritance" set out for the land of Nephi. (*Omni* 27.) This expedition failed through internal strife and the survivors returned to Zarahemla. (See line No. 2.)

A short time later Zeniff, a mem-

ber of the previous ill-fated expedition, formed another party which he led to the land of Nephi. Being "... over-zealous to inherit the land . . ." Zeniff made a compact with the king of the Lamanites (who were in possession of the land) and became a sort of vassal-king. (See line No. 3.) (The full story of Zeniff and his successors and their people during this period is told in *Mosiah*, Chapters 9 through 22.)

Abinadi and Alma

Upon the death of Zeniff, his son Noah became king. Through Noah's lechery and treachery, he brought his people to evil ways and then to subjection and bondage. The Prophet Abinadi was sent among them to warn them and was put to death by King Noah, but not until Abinadi had filled his mission and had touched the heart of one of Noah's wicked priests, Alma. The latter became converted, tried to protect Abinadi, and was driven into the wilderness where he taught the Gospel and established the Church.

When Noah died, his son, Limhi, a "just man," became king over the land of Nephi, finding his people in the virtual slavery into which Noah had led them.

While this period of history was being lived in the land of Nephi, many events had occurred in Zarahemla. The first Mosiah had died and had been succeeded by his son, the great King Benjamin, who, like his father, reigned in righteousness and justice. When Benjamin died, he was succeeded as king by his son Mosiah, grandson of the first Mosiah.

During the reign of the younger Mosiah in Zarahemla, an expedition was formed to search out the land of Nephi to inquire concerning Zeniff and his group, from whom no word had been received since they set out on their journey in the reign of the first Mosiah. This expedition of 16 was headed by Ammon, "a

strong and mighty man," who led them to Nephi. This occurred during the reign of Limhi in that land. Ammon told Limhi of events in Zarahemla and learned from Limhi the sad story of Zeniff and Noah and their people. The two began to plan an escape for Limhi's people. (See line No. 4.)

During their conversation Limhi told Ammon of an expedition he had sent out trying to discover Zarahemla to find relief for his people's bondage. The expedition did not find Zarahemla but returned having found a land where once a mighty people had lived. They brought back 24 gold plates which told the history of these now-extinct people (the Jaredites). (See line No. 5.)

Limhi and his people escaped and were led by Ammon's group back to Zarahemla. (See line No. 6.)

Alma led his group of followers

and converts to join the people at Zarahemla. (Alma's story is told in *Mosiah*, chapters 23 and 24.) (See line No. 7.)

In Zarahemla the sons of (the younger) Mosiah left the faith and became "the very vilest of sinners." Alma's son, also named Alma, united with them in trying to destroy the Church. Visited by an angel, the younger Alma and the sons of Mosiah were converted and sought to repair the damage they had done to the Church.

Mosiah's sons unitedly refused the kingship and went on a mission among the Lamanites, their unregenerate enemies, in the land of Nephi. (See line No. 8.)

Alma the younger became the head of the Church and the chief judge of the land, but left the latter office to preach the Gospel throughout the land. (See line No. 9.)

JUNIOR SUNDAY SCHOOL

(Concluded from page 30.)

tween the bishopric and Junior Sunday School officers and teachers will do more than anything else to strengthen the entire program.

The member of the bishopric presides over the service. He may wish to do this by calling the worship service to order, welcoming the children and parents present, and making announcements. His most important contribution is in setting an example of worshipful behavior. For a more complete discussion of this cooperation see *Policies and Procedures for the Junior Sunday School Worship Services*, pages 29-30.

—Eva May Green.

* * *

WARD LIBRARY SUGGESTIONS

LET'S Be Friends by Bernice Bryant; Children's Press, Chicago, Illinois; \$2.10.

This is the story of a little boy who did not have any brothers or sisters. He had never learned to share. When he went to kindergarten, he ran into difficulties. How he finally learned to play with others makes an interesting story.

With Junior Sunday School children who have this problem of working and playing with others, this story could be used to enrich lessons on kindness, the Golden Rule, etc.

* * *

—Catherine Bowles.

IDEA EXCHANGE

Printed Programs

PLANNING and conducting the stake preparation meeting is one

of the greatest challenges before a Sunday School stake board.

Ensign Stake (Salt Lake City) dignifies its planning and insures an orderly meeting procedure through the use of a printed program. The



Stake preparation meeting program cover.
cover remains the same from month to month and is both useful and appealing. The inside reflects planning for the current preparation meeting with the names of stake board advisers and room numbers indicated.

—Eva May Green.

The sons of Mosiah led their converts back to Zarahemla. On the way they met Alma, also returning, and accompanied him and his followers to Zarahemla. (See line No. 10.)

Finale

There was a long period of conflict between the people of God at Zarahemla and their opposers at Nephi. The Savior visited them at Bountiful, near Zarahemla, where they had gathered at the temple. Peace reigned for 200 years, then there was wickedness, continued conflict, and finally the war of extermination. Moroni completed the records given into his custody by his father, Mormon, and deposited them in a stone box in the hillside. He returned 14 centuries later to lead the Prophet Joseph Smith to their resting place.

ENRICHMENT MATERIAL

Poems of Winter Fun

WINTER time offers a great incentive for cozy family gatherings and home evenings. This first poem might enrich Junior Sunday School lessons and encourage home evenings or enrich the programs of the family gatherings themselves.

SHARING WITH THE FAMILY

Sitting by the fireside
On cold winter evenings
Watching pictures unfold,
As stories are told,
Is fun.

Sharing with the family
On cold winter evenings
Songs from the heart,
As each takes his part,
Is fun.

Thanking Heavenly Father
On cold winter evenings
For family love and care,
And all blessings we share,
Is fun.

—Hazel F. Young.

LOVE IS A PART

Love is a part of my family group,
Parents, sister, and brother;
Together we pray,
Together we sing,
And bring joy and peace to each other.

—H. F. Y.

"TRAVELS BETWEEN NEPHI AND ZARAHEMLA"



NEPHI

Kings of Nephi
for Period
of Lines 3
through 6:

1. Zeniff
Mosiah 7:9,
21, 22
2. Noah
Mosiah 11:1
3. Limhi
Mosiah 19:
26

Many of the important journeys, expeditions, and migrations which occur in the Book of Mormon story are between, or in relation to, two basic places, Nephi and Zarahemla. This is a chart of some significant travels.

Nephi

2 Nephi 5:5-9.

Zarahemla

Omni 1:12-19.

First Read: 1 Nephi 1:4, 5, 8, 18-20
1 Nephi 2:2-4, 19, 20
1 Nephi 18:8, 23
2 Nephi 5:5-9

- (1) Mosiah leads group from Nephi. They discover Mulekites in Zarahemla, unite; Mosiah becomes King. Omni 12:15, 19.
- (2) Expedition to Nephi fails through internal strife. Omni 27, 28.
- (3) Zeniff leads expedition to Nephi. Becomes vassal King. Omni 29; Mosiah 9:22.
- (4) Ammon leads group of 16 seeking knowledge of Zeniff's group. Plan escape of people, now led by Limhi, from bondage. Mosiah 7:2 et seq.
- (5) Limhi tells Ammon of 43 men who failed in search for Zarahemla, but found land of Jaredites, now extinct. The expedition brings back 24 gold plates. Mosiah 8:7-9, 28: 11-17; Ether 1:2.
- (6) Limhi's people escape to Zarahemla. Mosiah 22:11-13.
- (7) Followers of Alma (Priest of Noah converted by Abinadi) get to Zarahemla. Mosiah 24:20-25.
- (8) Converted sons of Mosiah go on mission to Nephi. Mosiah 27:8-20, 32; 28:1-9.
- (9) Alma, the younger, converted. Becomes a leader and teacher. Mosiah 27:8-20, 32; 29:42; Alma 4:15-20.
- (10) Sons of Mosiah lead converts to Zarahemla. Meet Alma who guides them. Alma 27:11-16, 20.

ZARAHEMLA

Kings of
Zarahemla
for Period
of Lines
1 to 9:

1. Mosiah
Omni 19
2. Benjamin
Omni 23
3. Mosiah
Mosiah 6:
3

The faithful gathering to Zarahemla, their opposers at Nephi, wickedness and warfare ensue. Christ visits them at Bountiful near Zarahemla; they have peace for about 200 years. Unrighteousness again prevails, there is conflict and then the war of extermination. Moroni completes the records and deposits them about 421 A.D.



ALEXANDER THE GREAT
He made a highway with shields.

THROUGH the night this past week, I have been riding a big black charger.

I have been riding him across ancient Greece — the Greece of Aristotle the philosopher and Demosthenes the orator, the Greece of stout-hearted, steel-muscled men reared for battle, the Greece of fortress-like cities, statues and the splendid Parthenon. I have been riding through the grain fields along the Danube and down the corn-tasseled banks of the Nile. I have been riding through fabulous, bejeweled Persia.

I have been riding with Alexander — riding with him through 12 years of conquest, years that added "The Great" to his kingly name.

It was hard to put the biography down. You are fascinated with Alexander from the start, when as a boy prince he chose that high spirited, black horse to be his own. His father, King Phillip, and his men had been having trouble with the newly acquired animal from Thessaly, famous for its horses. He was an unruly brute. He would permit no one to mount. The king ordered the horse taken away — too wild.

His son, only about 12, pleaded for a try with the horse. His father laughed a sneer, but consented. The boy took the bridle and turned the horse toward the sun. He reasoned that the horse's shadow made him edgy. Mounting, Alexander held the reigns firm. He did not strike or jerk. The horse strained with pent-up power. The boy gave him free reign. The black beauty bolted into a blur of speed, the lad shouting and kicking him on. As the youth rode back to a proud father, the king said:

"My son, seek thee a kingdom suited to thy powers; Macedonia is too strait for thee."

That, Alexander did.

You are charmed with Alexander as a boy, with his strength of body and mind and character, a prince of culture and courage. You marvel at his wisdom as a youthful king, as he took his late father's soldiers to him as partners rather than subjects. You follow with awe his boldness in assaulting fortified Thebes, and his generous treatment of many of the Thebans he so soundly crushed.

You feel his strong heart-beats as he leads a little army of some 35,000 men into Asia's treasured vastness, the kingdom of Darius. You can almost hear the crash of steel as white plumed and helmeted Alexander, with shield and lance, leads his small forces into the Persian hosts, numbering about half a million. You feel the

¹Called Bucephalus, the animal became perhaps the best known horse in history. In his *Alexander: The Great*, page 29, Benjamin J. Wheeler writes: "He is reported to have been a magnificent black charger of extraordinary size. . . . Alexander is said to have named a city for Bucephalus."

POWER in their dreams

rhythm of his amazing power as he completely routs the foe, scattering into confusion elephants, horses, chariots and men.

Then your admiration for the young leader chills to disgust as he, drunken with victory after victory, becomes ruthless, short-tempered and dissipated.

As you reflect on rising Alexander, there is one trait that seems to set him aside in greatness. It is his imagination. As he led his army against Thrace, the enemy assembled high in the defiles of Mount Haemus. They prepared loaded wagons to send hurtling down on Alexander's men. The young conqueror defiantly led his warriors into the pass, instructing them to fall to the ground holding their shields overhead when the wagons approached. His men did. The wagons roared over a roadway of locked shields. Then Alexander's men moved swiftly against a bewildered foe.

Again Alexander astounded an enemy by moving his army of 1,000 horses and riders and 4,000 footmen across the Danube in a single night. They made huge rafts with canoes, boats and inflated or hay-stuffed skins. The maneuver was 23 centuries ahead of the modern pontoon bridge.

While Alexander was a singularly practical man in a cruel world of conquest, he took time to imagine, to dream. When his campaigns approached Asia's shores, he chose to cross in a single galley. His army he left to span the narrow Hellespont in the charge of a trusted general. Alexander, through the teachings of his tutor Aristotle, had learned to love the tales of Homer. He wanted to land in Asia near Troy, and there, away from his army, to dream about the Wooden Horse and Achilles.

Turning dreams into bold imagination seemed to give Alexander advantage after advantage over his awe-stricken enemies.

To be able to dream helped another genius centuries later to conquer his world in an entirely different way. He was a gawky, sad-eyed son of a poor shoemaker's widow in Denmark. He conquered the world of children with richly imaginative stories. He was Hans Christian Andersen.

It is said that shortly before Hans's father died, the boy stood by the window admiring the frost ferns on the pane. His father pointed to a figure in the frost, and said: "That is the Snow Queen. Soon she will be coming for me." Not long afterward the father was dead.

The shoemaker's son learned to see many things in the simple objects about him. He could dream a story around such things as a broken bottle or a ball drifting in the gutter or the street lamp he could view from his attic at night. He saw his own life in a feathered urchin, and gave to the world *The Ugly Duckling*.

It is wonderful to wonder, to dream about your tasks — to see a battle charger in an unruly horse or a highway through an impassable defile, a story in a patch of feathery frost, or an adventure in a hard assignment.

If Alexander and Andersen could speak now, they would probably tell you that there are yet many worlds to conquer — for the intent man or woman who will but dream once in awhile. They would likely say that this thing called genius is nothing more than dreams interpreted by sweat.

—Wendell J. Ashton.